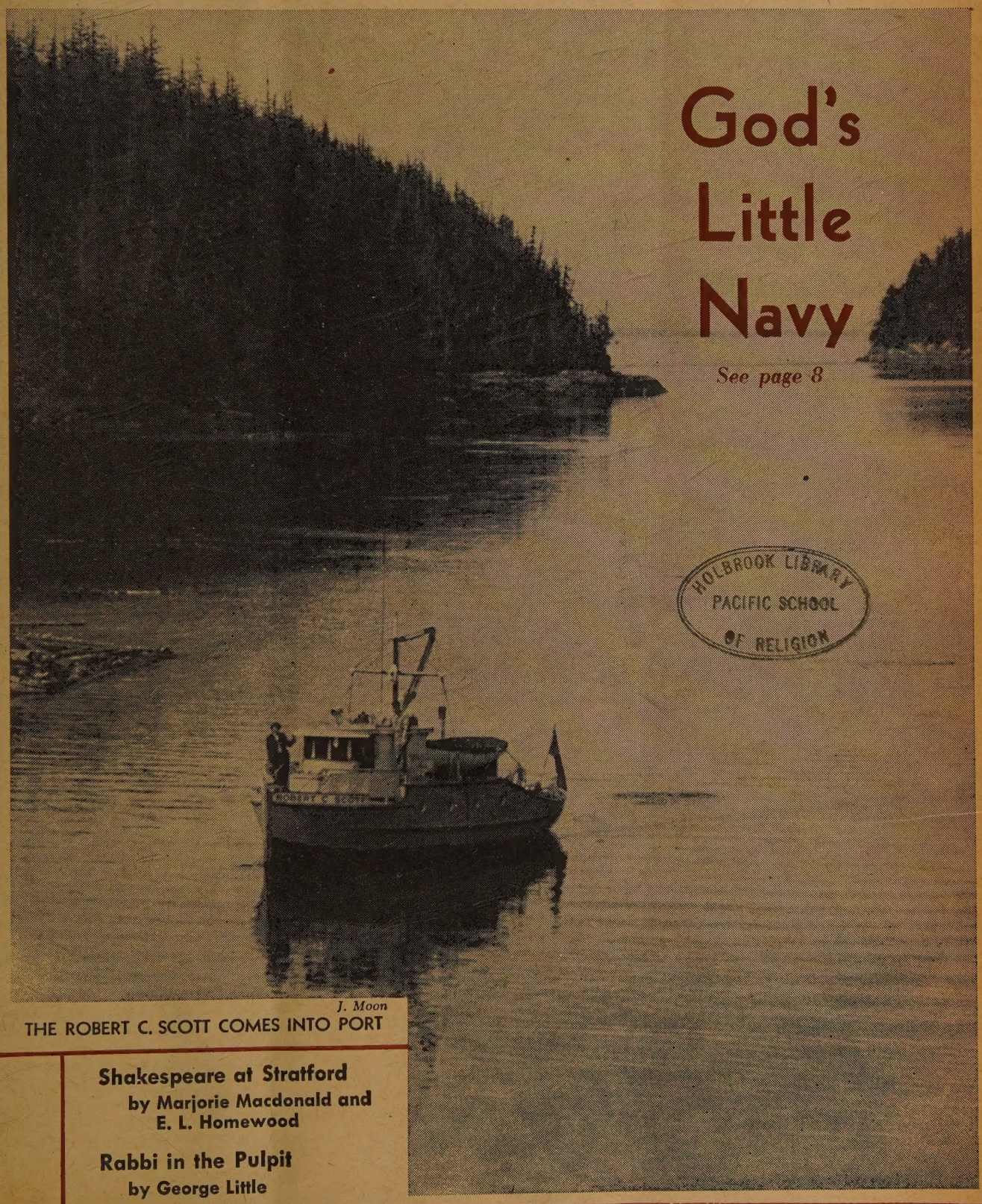
THE UNITED CHURCH

AUGUST, 1959

OBSERVER



God's Little Navy

See page 8

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OF RELIGION

J. Moon

THE ROBERT C. SCOTT COMES INTO PORT

Shakespeare at Stratford
by Marjorie Macdonald and E. L. Homewood

Rabbi in the Pulpit
by George Little

Letters

French Not Foreign

Dear Sir: Inasmuch as I dislike to become a critic of the Editor of our Church Paper, I must take exception to the article appearing on page 15 of the July issue of THE OBSERVER.

Q. Are there any foreign language editions of *What's the Difference?*

A. *What's the Difference?* may be had in French, Norwegian, Spanish and Chinese.

I must say that there is no better time to bring this matter before our people than upon the Anniversary of Confederation, July 1st. French is by no means a "foreign" language in Canada. It was in 1867 that the French and English came together to form our Dominion of Canada. Furthermore, there were French Settlers in Canada before 1763, while the Loyalists were here to settle in 1776.

May I urge you therefore to be very cautious about this very ticklish situation when you mention foreign languages in Canada.

Ottawa, Ont. Rev. Carson W. Duquette.

"GOOD SAMARITANS! . . . they're just curious to know what preachers say when the motor won't work!"

A Brilliant Piece

Dear Sir: I was very much impressed with your Editorial Charge, *The K.C. Ads Mislead.* It shows a brilliant piece of research work, and I wish there was some way that copies of it could be distributed to every thinking person in North America.

I have long been interested in Protestant and R. C. relations, and am at present convener of our Presbytery Committee. Upon reading your editorial it occurred to me that if the K.C. has had such success in reaching people with advertisements that are untrue, why shouldn't the Protestant Churches try and reach them with *The Truth?*

I know that one of the difficulties here is the fact that Protestants are unable to agree on many matters (of Religious Education in the Schools), but why couldn't the U.C. provide a course in Protestantism from the U.C. point of view? This course could be sponsored by the Protestant Affairs Committee and be designated as a part of the N.E.M. . . .

It is not good enough for us to sit back and watch the K. C. mislead. In the true Protestant tradition we must provide a positive witness. If the means can be found I would be glad to help organize any movement that would seek to educate people in these important matters.

Tide Head, N.B. L. G. King.

He Took Credit

Dear Sir: Until I read your editorial charge in the June 15th issue I had been naïvely taking credit for the past two years for having squelched that particular K. C. ad.

In the June 1955 issue of *Liberty* there appeared an ad. offering a pamphlet *"Speaking of Tolerance"* under the caption: "Andrew Jackson, then a member of the U.S. House of Representatives, was so incensed by such attacks that he denounced them in a speech on the floor of the House." Being genuinely interested I wrote the following letter, which I quote from memory:

"I was thrilled by your ad, wherein that Grand Old Freemason, Andrew Jackson, a member of the U.S. House of Representatives, defended Catholics on the floor of the House. Please forgive me for making comparisons but I would refer you to a quotation by Pope Leo XIII: (Humanum Genus, 1884) 'Tear away the mask from Freemasonry and let it be seen as it really is. Let us remember that Christianity and Freemasonry are, by their nature, irreconcilable'—Id., Dec. 8, 1892.

"It is not alone the Masonic body in Europe that is referred to, but also the Masonic associations in America and whatsoever part of the world they may be."—Pius IX Etsi Multa, 1873.

Needless to say I don't believe that particular ad has again appeared, and it took about three months before my letter was even acknowledged, and then the acknowledgment came from their headquarters in Missouri, Mo., rather than Toronto where I had addressed my letter.

Simcoe, Ont. C. H. Wyse.

Prayer For Lynn

Dear Sir: The face of little Lynn on the cover page of the May 15th issue of THE OBSERVER prompts one to impulsively pray "God please heal her and bless her sweet soul all her life."

The story of the voluntary workers of the Christian Youth Caravan Committee prompts me to send the enclosed widower's "mite" toward this work.

Timmins, Ont. Anonymous.

Says We're Wrong

Dear Sir: Your editorial, "It's Bad Manners," in the issue of June 15th is well described. There is probably a particle of truth in it; as a whole, it is wrong. . .

There are not many brides warned to expect no expense on the parsonage; on the contrary, a wonderful transformation has taken place, and is taking place in this matter.

It should not be unnerving and unsettling to speak as if the minister's work and residence were transitory. In my seven years as convener of Pastoral Relations in this presbytery every charge but one had a change in pastoral relations, all at the request of the ministers.

When the average minister has served five years on a charge, he has so endeared himself by baptisms, weddings, funerals, and many other services, that the charge will not ask for a change.

Rockwood, Ont. Frank Day.

Wants Canadians Only

Dear Sir: In the June 15th issue of THE UNITED CHURCH OBSERVER its leading editorial, entitled "Our Next Governor-General," urges that a representative of the Crown, not born in Canada, as our next Governor-General, will help to assert, dramatically, that Canadians do form part of the British Commonwealth of Nations. But does not the Queen of Canada now assert this desired end as dramatically as possible? In any event, there are, in the opinion of at least a few Canadians, much more fundamentally important ends to achieve, in the appointment of the next and the next Governor-General, than a quasi-representation, through a hypothetical Governor-General born outside of Canada, of the whole British Commonwealth.

The writer (among others) would favour

he enactment of a law, by the Parliament f Canada, which would require that the overnment of Canada shall be charged ith responsibility of having each Gov-rnor-General of this Commonwealth, of he future, in actual possession of a birth ertificate of Canadian nativity, or a ertificate of Canadian citizenship.

oronto, Ont. Roscoe R. Miller.

Wanted: An Argument

Dear Sir: Rev. E. E. Long, in the first f his noonday addresses to Newfoundland onference said "Education has outrun norality." Hearing this, I thought of the peaker on the National Evangelistic Mission. He told us of the results of the reaching services being held under this ampaign.

I wonder if, in spite of, and perhaps ecause of, this emphasis on preaching, he Church is not missing the boat. The ntellect of the average preacher is being sed, but is it educating the people? The verage man in the congregation either hinks the preacher is the authority on eligion, and accepts or the whole effort is, s has been said, like throwing a bucketful f water over narrow-necked bottles hoping some will go in.

Education will continue to outrun moral-ty and religion unless people are led to question what they hear from the preacher. Intellect, not only of preachers but of all the people in this "priesthood of all believers," must be used and definitely associated with the issues that confront Christians. Let education and morality go hand in hand.

Would it not be better if this inquiring spirit were developed in our people? How many Churches have study groups discuss-ing the ministers' sermons? There are some, but very few. As a student minister I would like to have people ask questions about what I say from the pulpit. No man knows the final word on everything. Maybe preachers could be more of the "Let's start an argument" type.

St. John's, Nfld. Boyd L. Hiscock.

On Christian Science

Dear Sir: The inclusion of a tribute to the restorative power of Christian Science healing, in an article by E. Gilmour Smith, entitled "Faith Healing and/or Penicillin," which appeared in your magazine of June 1, 1957, merits our sincere appreciation.

Your writer implies that where a malignant disease has already destroyed part of an organ, it is impossible that the organ should be completely restored through prayer. I am sure you will be interested to know that we have records of many cases where medically diagnosed cancer and tuberculosis have been not merely arrested but completely healed. We know that we have a long way to go to demonstrate that spiritual understanding which enabled the Master always and instantly to heal every disease with which he was confronted; but we rejoice in the proofs we already have of the limitless power of the Christ to heal every ill . . .

Toronto, Ont. Leslie A. Tufts,
Christian Science Committee on
Publication for Ontario.

Greater Than Graham

Dear Sir: Very pleased to see your good article on Oral Roberts and the Healing Ministry. The Church can well redeem itself with the Healing Ministry. Roberts is greater than Billy Graham, provides salvation for the body as well as the person, both world's great men.

White River, Ont. C. L. M.

"Observer" in Trinidad

Dear Sir: . . . A kind, unknown friend is sending me THE UNITED CHURCH OBSERVER. This magazine is of great help to me. I have been receiving it regularly since last November. I would be very happy to express my gratitude to him for such a noble act, through the medium of a letter. I would like to give him a little insight of the Christian service in my area at six preaching points, where regular Church services and Sunday Schools are carried on.

I have received two parcels of used cards and reading materials . . . These cards serve as incentives to bring out the children to Sunday School, and the teachers use them regularly.

Trinidad, B.W.I. A. Sultanti.

"Example of Fumbling"

Dear Sir: The May 1st issue of THE OBSERVER had an article "The Back Pastures." This title may be apt from the viewpoint of one writer, THE OBSERVER, and even the United Church. After viewing it from several possible angles, however, I still think it is inept, and an example of the fumbling which the writer deplores. I speak as one who lives in a rural community and finds it the good place to live. We are close to the lovely things of earth. That is our great compensation. We have easy access to books and fine reading material of every variety. Also, of course, radio and television. May I ask, do we need, as perhaps the Church did in the early days, the sermon in the form in which it is dispensed? Would not a programme of Bible Study, an enlarged Church school programme, with the trained ministers as directors be closer to our need? Is it not the present universal lack of knowledge of the Bible which leaves the rural churches at the mercy of the "sects" too numerous to remember? In the towns and cities the larger choice of denomination, and more secure leadership, may make this less of a hazard. There are good people among the so-called sects, anxious to inform others of what they most sincerely believe. This makes it difficult to discourage their guidance in Bible study, religious training in the schools, and in the summer vacation schools. Many church people try, therefore, to work with them, others will not bow to their programme with its divisive tendencies and many prohibitions. So the moderates, the neutrals, the rebels and the indifferent look askance at each other, and are divided . . .

There is, however, among all of us, some desire to see the Church, as the Body of Christ, strong and vital here in rural Ontario. In that there is hope.

R. R. 2, Picton, Ont. Ruth C. Wallbridge.

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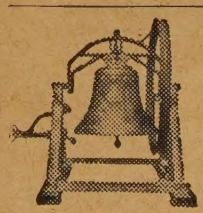

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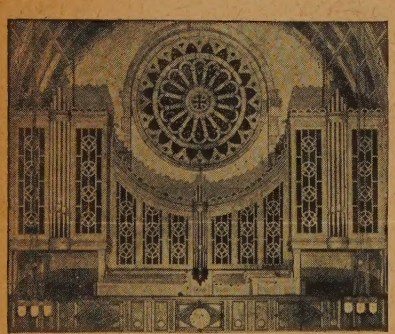

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In 1933, the American Guild of Organists approved the adjustable combination action now known as the "Capture Type". This was first used by Casavant in 1882 and the patent rights were extended for $1.00 to Hilbourne Roosevelt, renowned New York builder. This easily adjustable combination action is found today on any Casavant drawknob console.

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Devotions By PETER GORDON WHITE

Bible Reading at Home

This from Horace Bushnell:

MY own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them.

The worldly spirit shuts the Bible; the spirit of God makes it a fire, flaming out all-meaning and glorious truths.

Here are your Bible readings for the month of August:

Aug. 1. Ruth Favoured ..... Ruth 2: 14-23
Aug. 2. A Friendly Relative..... Ruth 4: 1-11
Aug. 3. A Name in Israel ..... Ruth 4: 14-22
Aug. 4. Prayer for Protection..... Psalm 142
Aug. 5. An Earnest Prayer ..... 1 Samuel 1: 9-18
Aug. 6. Hannah's Thanksgiving 1 Sam. 2: 1-10
Aug. 7. Hannah's Love..... 1 Samuel 2: 18-21
Aug. 8. Obedience..... 1 Samuel 15: 17-23
Aug. 9. A Worthy Woman..... Proverbs 31: 25-31
Aug. 10. Sing to the Lord..... Psalm 95
Aug. 11. The Law of the Lord..... Psalm 119: 1-8
Aug. 12. Jonathan's Love..... 1 Samuel 18: 1-5
Aug. 13. Jonathan's Plea ..... 1 Samuel 19: 1-7
Aug. 14. Jonathan's Covenant.... 1 Samuel 20: 12-17
Aug. 15. David's Kindness..... 2 Samuel 9: 1-8
Aug. 16. David's Lament ..... 2 Samuel 1: 19-27
Aug. 17. Walking in Integrity Proverbs 19: 1-12
Aug. 18. Discipline Required Proverbs 29: 17-27
Aug. 19. A Prophet from the Country ..... Amos 1: 1, 2; 7: 14, 15
Aug. 20. Judgment of Israel ..... Amos 3: 1-15
Aug. 21. Intemperance Condemned.... Amos 4: 1-6
Aug. 22. At Ease in Sin ..... Amos 6: 1-6
Aug. 23. A Call to Repentance..... Joel 2: 12-17
Aug. 24. Justice Required..... Amos 5: 18-27
Aug. 25. Amos' Warning..... Amos 8: 4-12
Aug. 26. Josiah's Reign..... 2 Kings 22: 1-7
Aug. 27. Josiah's Covenant..... 2 Kings 23: 1-3
Aug. 28. Josiah's Reforms..... 2 Kings 23: 4-6
Aug. 29. Josiah and the Law.. 2 Kings 23: 21-25
Aug. 30. Josiah's Death..... 2 Chronicles 35: 20-27
Aug. 31. A Great Heritage..... Psalm 16

To Know God and Enjoy

A CHRISTIAN is likely to say, "I can know God as a providential Father. I can know him in a particular somebody, Jesus, the Christ, who reveals God to me as a son reveals the character of a father. And I can know God as an active and activating influence in my life, a source of both courage and correction — God as Holy Spirit." Now these statements are made out of experience. They are proved by experience, not by mathematical equations. One God who is a Holy Trinity is a mystery, but a mystery that seems to be best expressed in the terms Father, Son, Holy Spirit.

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

When a Christian says he believes in God the Father, he is saying something important about what life means for him. He is declaring his belief that life comes from God. He is saying that God loves him as a father loves a child. He is declaring his faith that no matter what happens to him or to the world, God shall remain faithful to this relationship.

To the Christian, it seems appropriate that God who is Supreme Person should choose to make himself known most perfectly through other persons, and particularly through that person known as Jesus of Nazareth.

The utterances of Jesus, the quality of the life he lived, the kind of death he died, the resurrection faith he inspired in those who knew him first and we who know him now in faith — all these experiences lead the Christian to declare, "Here is the master of human life, here is the Lord of life, here is the person you can turn to for real meaning, here surely is God's chosen instrument for reconciling the world to himself; he is God's Messiah or Christ."

Jesus on the cross becomes the supreme revelation of sacrificial love in the heart of God. Man's treatment of his fellow man, man's self-destruction by hate, are painfully clear on Golgotha. We fight against God.

As Holy Spirit, God offers us strength to change what can be changed, courage to face what cannot be changed, and wisdom to know which is which. Whenever the Christian thinks of God at work in his life, or in the world, he expresses this by saying, "The Spirit of God is at work." Wherever love changes human life from the inside out, the Christian declares with confidence: The Spirit of God dwells in you. (1 Corinthians 3: 16)

Prayer

Speaking about prayer, theologian - professor Georgia Harkness says: It must be centred upon God, it must be natural, it must be unhurried, it must be intellectually sincere, it must combine alertness with passivity, it must be accompanied by active effort, and finally it must be based on intelligent trust.

R. W. Stewart achieves this kind of simplicity and maturity when he prays:

ALMIGHTY and ever blessed God, as members of the church, of which Christ is head, for which he died, the bridal church that should be arrayed in fine linen, bright and pure even in the righteous acts of the saints, we pray that we may be aware of our high calling, our blessedness, our duty, that we never forget the charge we have to keep, what we have to believe and do, so that to God there may be glory in the church of Jesus Christ. Amen.

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OBSERVER

AUGUST, 1957

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contents

	Page
ditorials	6
ne Cultural Lag	7
ipper in God's Little Navy	8
akespeare Brings John Home a Star	12
ratford's New Home for Shakespeare	13
abbi in a Christian Pulpit	14
hristianity and Race Relations	15
eport and Opinion	16
uestion Box	21
ooks	22
bout People and Places	24

African Mother and Child

IN THE NEXT ISSUE

Africa Today
By A. C. FORREST

The Cinderella Church
By GLADYS TAYLOR

Observations

A SLIGHT PREJUDICE against pew rents, with which we have had no personal experience, has grown into a violent dislike after seeing them work. It amazes us that the Church of Scotland could survive so long with such a system. St. Giles', Edinburgh, still has it. But as we entered St. George's Tron, Glasgow, we were greeted by the usher with the words: "All seats are free; sit anywhere you like."

● WELLS ORGANIZATION men tell us that when Colonel Wells visited England a year or so ago, he nearly burst with the thought of the possibilities. How they manage with their system we wouldn't know. No wonder their clergy are so underpaid. We took the trouble to note the financial report pinned up on the door of the Winchester Cathedral. The offerings for the second Sunday after Easter, for four services totalled £25, about $70.00.

● THE ANNUAL REPORT FOR 1955 was also there. General collection for the year was £1,300. But there were 43 special appeals and a few other funds, which brought the total to £2,400. Eleven charities got a total of £39. The Polynesian Mission got £3, 18 shillings. Two medical missions got £5. £40 or £50 went to washing of linens, and for candles and so on. We hope this will not be construed as a criticism of the Church of England, for which we have admiration and affection, and some little knowledge of the sufferings and trials during and following the wars, with bombed churches to be rebuilt, and new ones to erect.

● BUT BRITAIN'S CHURCHES of many denominations are still trying to be stewards to the Lord with archaic methods of giving. You can't do the work of the Lord selling post cards, collecting shillings to visit ecclesiastical museums, with whist drives, and silver collections. The British are taxed almost to the breaking point. They must get weary of pennies and shillings to this and that. There are scores of duplications of efforts because of lack of organization or system, or obedience to Scriptural injunctions.

● THEIR SHRILLER VOICES have been raised against North America's so-called high pressure methods of fund raising in the churches. We would like to suggest that editors and responsible churchmen in Britain before waxing eloquent against things like duplex envelopes, professional fund raisers, or other methods, would study them objectively and compare both method and result with systems of pew rents, ticket selling and boxes for pennies and shillings, all over the House of the Lord.

* * * * *

● OUR COVER STORY a fine piece about one of the preacher-skippers in "God's Little Navy," bears the Editor's byline. This may seem a little strange, inasmuch as he wrote the foregoing Observations in Britain and has been travelling in Africa in recent weeks. But the story was planned and written as a summertime feature some weeks before Mr. Forrest left on his overseas junket. Things have happened out on the west coast, too, since it was written. The Rev. Oliver Howard relinquished command of the *Robert C. Scott* last month, having been transferred by the Board of Home Missions to the *Thomas Croby IV*, senior ship of the United Church's west coast navy. Mr. Robert Scales is taking a year's leave from his theological studies at Union College to take charge of *The Scott*, on which he was formerly a student assistant.

* * * * *

● THAT PRODUCER MICHAEL LANGHAM is not without honour in his own family was demonstrated during the intermission of the dress rehearsal of *Hamlet* in Stratford's new Shakespearean theatre. Mr. Langham's young son, gathering autographs from the theatre great, had his father's name high up on the list.

* * * * *

● FOLLOWING THE DEDICATION service of the new Stratford theatre, the press was conducted on a tour which included back stage, green room, orchestra "loft" in the pitch dark, cat-walks and dressing rooms. It ended in the foyer opposite the closed main doors. They opened suddenly. The scene before our eyes called for photographers—who were not there—or a Norman Rockwell to do it justice. On the dimly-lighted stage, so lately a centre of worship and where a few hours later, Hamlet, Prince of Denmark, was to die, two cleaning women, in colourful summer costume, vigorously wielded their brushes.

Editorial

Is It A National Church?

ONE of our correspondents has expressed concern over the suggestion that the United Church hoped to become a national church. The letter came in response to a question and answer in the Question Box some issues ago, with an answer based on a declaration from the Basis of Union which we quote directly: *"It shall be the policy of the United Church to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a Church which may fittingly be described as national."*

We cannot presume to know all that was in the mind of the founders of the United Church but we do not believe that "national" is used in the sense that some might fear. We don't think it was hoped to see emerge a church national in temporal power or prestige; but national in vision and sense of responsibility.

For example, we believe that it was hoped that the "uniting" of churches which has been characteristic of church life for the past century would continue; that other groups of Christians would find their spiritual home either in the United Church or in some new Union of Churches.

It was hoped that this Church would provide a fellowship for all who would come to Canada from whatever nation or culture. The ancestral home of over 80 per cent. of United Church people is in the British Isles. But every Christian in this country whether he comes from England, Ireland, Scotland, Wales, France, Germany, Holland, the Ukraine, Italy, China, Japan, Africa, or native North American Indian should be our concern, and find fellowship in our church.

It should be national in the sense that it has no class; it is for the farmer, the labourer, the white collared worker, the professional; it is for city, town and open country; for East and for the West; for the Presbyterians of Pictou, the Methodists of Newfoundland, the Huguenots of Quebec, and the Haidas of the Queen Charlottes. It is for black, brown, red, yellow and white; for Canadian Christians whatever tongue they speak, or from whatever race they have sprung.

It should be national in the sense that it moves ahead of government and community to open hospitals where the sick are uncared for, to build schools where they are not educated, to stimulate a wholesome community and social life where there is none. It should be ready and willing to send ministers of the Word and Sacrament wherever there is no church.

The Church is not meant to be national in the sense that its people vote the same way, or bring political pressure on governments for recognition above others. It should not be national in power, or in might, but in the things of the Spirit of God. It should not be a State church, nor do we know of anyone who has ever thoug of it in that sense, but it was hoped that it would becom and in a real sense it is becoming the Church of Chri in Canada.

SOME PREACHERS WORRY TOO MUCH

THERE are times, usually in Presbytery meeting when we wish preachers would sit down and kee quiet. They worry too much. It's hard on them and th people who have to listen to them. They should leav more of it to their laymen.

The subject they worry about the loudest is churc finances, especially when some new objective or allocatio or increase is proposed!

Many of them seem to think that they have a divinely appointed responsibility to protect their laymen's pocke books. They should know that church members ar skilled at that activity themselves, and even if the ordinar member would be more generous if permitted, there ar usually a few men or women on the board who wor hard at it, too. In fact the church treasurer may in norma circumstances be counted on.

Ministers will sit through the most earth-shaking reso lutions in a Presbytery meeting and vote in the affirmativ without turning a hair. When the subject of money fo extension, more money for missions, for a home fo senior citizens, or best of all, something about pension or income tax comes up, they're keen, alert, and articulat

Maybe someone has to fuss about a people's inabilit to raise any more, but let the needs be fairly told to th Official Board, and let them decide. Usually laymen wi startle the minister by their faith and generosity.

The United Church is financially a sleeping giant. If could break off its fetters it could shake this nation fo great good, and hold up its head on the mission field of the world. Too many preachers seem to consider their duty to keep it trussed up. They don't intend to but that's what their lack of faith does.

MOTHERING TO DEATH

THE theory behind an old church mothering a new charge into being is very wonderful and very Christian Our only objection to it is that it doesn't work very well

There seems to be two ways by which new charge may be established in our extension programme. One i by encouraging old churches to choose a site and assum the responsibility for bringing it into being. The other i to provide money for a central authority, Presbytery Extension Council, Board of Home Missions (in les organized areas) and let them establish the work.

The latter method is being followed religiously an successfully by the Toronto Home Mission Council an in many other places through the country.

The "Mothering" method has worked with success i some places. But there are others where the ministers o the big churches have unconsciously and successfull blocked the establishing of new charges.

A realistic and bold extension policy must be laid dow by the Church and implemented in the Presbyteries.

THE UNITED CHURCH
OBSERVER
AUGUST, 1957

n Editorial Memory

THE CULTURAL LAG

VER one hundred years ago a settler by the name of Black walked from his homestead south of Woodville, nt., with a sack of wheat to be ground to flour at the mill in Uxbridge. On his turn he was overtaken by darkness and cided to spend the night with one of the rm families along the way.

He came to a cabin where an elderly uple lived alone in their clearing by the de of the trail. He was surprised that ere was no light at the window, and no hoke rising from the chimney. But he it his sack down and knocked at the door. muffled voice called from the darkened bin for him to go in.

He found the old couple sitting in the oom. The fire had gone out; they had ot eaten, or bothered to light the candle. hen he asked them if there was anything rong, they told him that the world was ming to an end that night. So why ould they bother? They were just sitting ere in the darkness all alone, waiting r the end.

The young farmer told them that he as hungry anyway, and did they mind he baked himself a bannock and made me tea! He lit a candle, kindled the fire, t the kettle on. Then he got down their ible and read them a few verses. He repared the bannock and together they e a meagre supper. Then he read some ore aloud; they talked a while and went sleep. The next morning the sun came in the world still there. They had reakfast of oatmeal porridge and tea, and e went on his way. But his great-grand-ildren were told the tale.

The Simple Were Misled

At that time wild-eyed preachers, follow-rs of William Miller, founder of the riginal Adventist sect, were going about e country with a new interpretation of aniel. Among other things they prophesied e end of the world Oct. 22, 1844. The mple people of the frontier settlements ere caught up in it, and many personal ragedies ensued.

While it is probable that much good has me from the work of the Adventists, eir founder was an ignorant man, and is earliest followers preyed on the unlet-red minds and starved emotions of the eople who listened and followed.

We don't want to discuss the Adventists here, but the old story does indicate that where there is a cultural and intellectual lag, fertile soil is provided for heresies and religious perversions. And heresies and religious perversions, whether they be fashionable or fanatical, destroy.

Many of those who cleared the forests of Canada were from educated stock across the seas, or were the sons of the aristocrats of the American revolution. But men and women of intellectual stature and learning often worked so hard to wrest a living from the wooded soil that their children grew up unable to read or write. In the exhausting effort of making a living, books were forgotten and mind and spirit were starved, with the result that when someone with a little learning, much enthusiasm, and a wild imagination came along with a new political theory or a new religious doctrine, those who were waiting for some such leadership followed.

The Lag Today

It was to be expected that many followers of the strange new gospels would be from the farm. Farm people don't lack for basic intelligence. Then as now the farm I.Q. ran high. In addition, farm people are traditionally religious. It has been on the farms of the nation that the hardest work has been done, and the longest hours given to toil. And where the work is hard and the hours long, the cultural lag sets in.

Today we see it again, but not so much on the farm. The towns and the cities now are more vulnerable. Not that they haven't a short workweek and long hours to give to nurture the things of the mind and spirit. They have the time all right. But for the keenest among them their time, even their leisure is consumed with ambitious thinking about how to get ahead.

They learned to read, and the press competes for their attention with enticing advertisements telling them that life can only be beautiful with more and more of this and that. They have radio and television where they may hear the greatest music, and listen to the most elevating thoughts expressed in finest language; but the basic theme of the broadcast programme is that in the end a man is measured by the multitude of the things he possesseth. And the chief end of man is to accumulate things, and have a good, good time.

Even education and the institutions of higher learning, so long believed to be the chief bulwark of freedom for the mind, and the guarantee of sweetness and light for the spirit, have come to be the handmaidens of materialism.

The course at the University is measured by the dollars it will add to the expectant-income of the graduate-to-be. Religion itself, freed from some of the vulgar superstitions which corrupted the minds of the past, is coarsened by men who value it for its contribution to respectability and substance, always making for good business. "A good church adds to the real estate values of any suburban community," they will say. And it does. So what!

The Masses of the Privileged

The cultural lag of the twentieth century is still apparent among those who have worked hard and been denied leisure for the nurture of the spirit. The Jehovah's Witnesses with a fantastic misinterpretation of Scriptures can obviously make no headway among the enlightened or literate. But they grow and spread astonishingly among the socially disinherited, the educationally under-privileged, and the economically depressed.

But our cultural lag is even more apparent among the great masses of the privileged. The leisure hours of the short-week with coffee-break-middle-classes, are filled with subtle snares to hold the spirit down and back. And in time it all palls. Whether life is temporarily satisfied by gadgets, appreciating common stocks or real estate, Muskoka summers, Florida winters, European autumns or Bermuda springs, the purposeless life eventually becomes obviously purposeless, even to the spiritually obtuse.

At one level they turn to Jehovah's Witnesses or some less fantastic source to find an answer. At another they seek out a more sophisticated and socially acceptable religiosity which may give some peace of mind but not salvation for a soul.

Some sit in the dark waiting for the end. And some race about in the sun. And both are as tragic as the old couple in the darkened cabin on October 22, 1844.

But this need not be so, as men and women who find life and light in Jesus Christ testify on every side. ●

Children of Poultney Point Lighthouse await the arrival of the Robert C. Scott

There aren't many visitors to the isolated lighthouses, fishing and logging settlements along the B.C. coast . . . it's something like "old home week" when they receive a call from . . .

A Skipper in God's Little Navy

A GREAT highlight in the lonely but active life of four little kiddies at Poultney Point lighthouse is the coming of the mission boat, *The Robert C. Scott.* As the youngsters watch her nearing the shore they could not know that the youthful skipper at their age had never seen a boat larger than a punt, or a body of water bigger than an Alberta slough.

Or when 14-year-old John Botto of Moore Bay, who gets his education at home, tells the Rev. Oliver Howard about the fish he caught, or how well brother Ricky and sister Kathryn are learning to swim, he wouldn't know that at their ages Mrs. Howard was a little girl who lived a thousand miles from the sea in far-away Ontario, and Mr. Howard was growing up on a prairie farm, thinking he might be a minister but never dreaming that he would be Captain of a mission ship.

It was at Creston, B.C., when he was fourteen that Oliver knew he must be a minister. And it was at Woodstock, Ontario, when she was a little girl that his wife, Joyce, knew she wanted to be a full-time church worker. Of course she didn't realize she could be a wife and a full-time servant of the Church, too.

Now they sail *The Robert C. Scott* out of Alert Bay in and out of the 75 ports of call, visiting the families who keep the lighthouses, the loggers who help turn the giant firs into lumber and the hundreds of others who live and work on British Columbia's magnificent West Coast.

The Robert C. Scott is the smallest craft of the West Coast's United Church Navy; she berths at Alert Bay, where the Howards have their manse and church.

The United Church seeks a sort of dedicated person with stamina, common sense and a good practical turn of mind to man its mission boats. Despite the fact that Oliver's marine experience was limited to pushing a punt about a pond, he had the other qualities. So when he was graduated from Union four years ago, he was given a quick schooling in the handling of sea-craft at Vancouver's Vocational Institute and then posted to Alert Bay.

Story by A. C. FORREST

Photos by JACQUES MOON

Alert Bay is a nice little town up the coast from Vancouver with a population of about 1,500. There's a little white frame church and a seven-room manse. Theology professors always encourage their graduates to keep in touch, come back and chat with the staff and get good books from the library. They know such habits are important, especially in the early years of a man's ministry.

Kept in Touch

Oliver Howard certainly kept in touch, especially the first year out. And back in the Union College office, there was a bright secretary from Woodstock, Ontario, who was always ready to be helpful. After nearly a year of that, when he managed on his Home Mission stipend to save a little money, they got married, and she took over manse duties for about two weeks in four, and travelled with her husband the rest of the time keeping the galley on their little boat.

She went with him on the trips to the logging camps, played the piano for the hymn singing, and claims that even after hearing the same sermon four week-nights in a row she still thought it was good. In Alert Bay, when they were absent over the Sunday, conducting services in remote communities, his laymen carried on. Three of them can take turns at preaching. Not Joyce; she does work with the Woman's Association, the Explorers and Sunday School, but she doesn't substitute in the pulpit. In the summers they have a student assistant provided by the Mission Board.

She, too, had her ambitions as a youngster to be a full-time church-worker; but they were frustrated until eventually she got a chance to become secretary at Union. For that she left Ontario and headed west. Last year her mother, Mrs. Rose Dunn of R. R. 7, Woodstock, Ontario, visited them in their home, and came back after three months, enthusiastic about the life of a west coast marine missionary.

The New Robert C.

After his first 20 months, Oliver got the new boat, *The Robert C. Scott,* a second-hand 40-foot craft with an 11-foot beam, sturdily constructed to take the heavy seas. It was dedicated at the B.C. Conference two years ago. The Howards have been enthusiastic about it for it is strong enough to take them into the more remote spots, on trips he was unable to make on the smaller craft. He has an engineer deck-hand on *The Scott.* Jack Evans is a fine man and a great help. He hopes one day to be a minister, too.

Joyce doesn't travel with her husband now, for a little boy, David, came along to interfere with the boat trips. She hopes soon to rejoin him on his regular travels, with baby David along. They accompanied him on one trip last summer. When they went together, the schedule was to leave Monday morning, visit camps, settlements, and lonely families all week, taking services, leaving literature, having Communion, often just paying a friendly call. They would arrive back in time for Sunday services again, and then out in another direction to visit some more of the 20 communities and numerous ports of call the next week. The fourth week they stayed at Alert to catch up with correspondence, town activities, studies and housekeeping.

No Indian Work

They don't do Indian work in that area, for a comity agreement with the Anglicans leaves that work to the Church of England. Up the coast, *The Thomas Crosby IV,* and on the West Coast of Vancouver Island, *The Melvin Swarthout,* do

The Howards board the Robert C. Scott for mission field trip along mainland coast

Oliver and Joyce find the galley eating facilities a little cramped

First call at Woss camp is at home of Mrs. Glenn Patterson who arranges community hall for service

Oliver (wearing patterned sweater in photo at left) helps load injured lumberman into plane for flight to Alert Bay

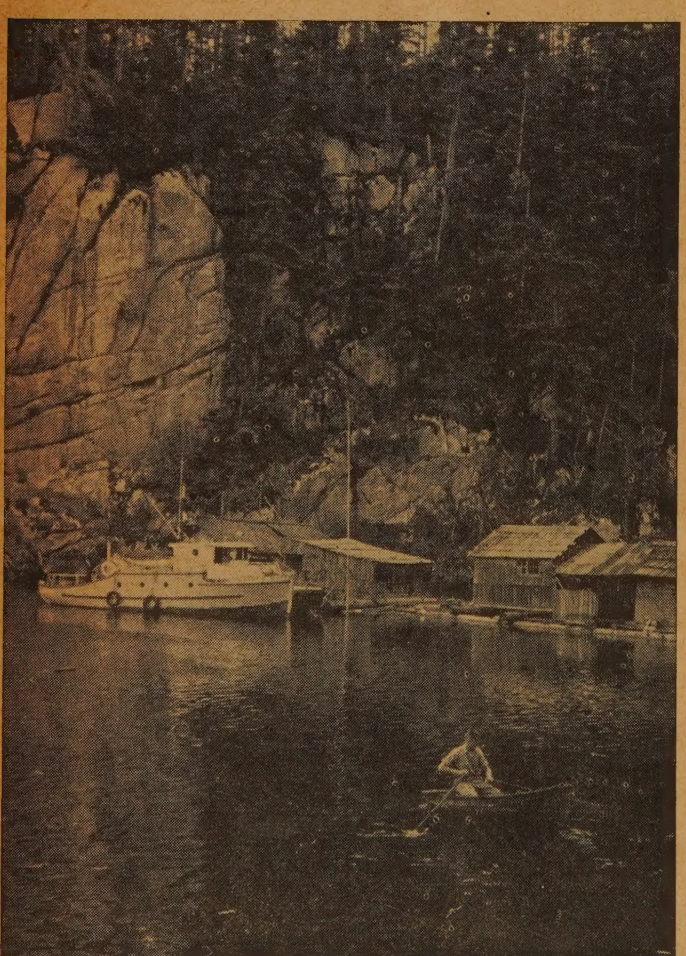
similar work. Down in *Newfoundland and Labrador* the re of the United Church fleet, *The Glad Tiding III*, *The Chalmer* *The Messenger* and *The Ryerson*, carry on in like manner.

Best-paid Man in B.C.

The Board of Home Missions provides funds for the upkee of the boat, and pays the Howards the minimum salary o $3,100. Oliver claims that makes him the best-paid man i British Columbia. "We have enough to live on, a nice hous a fine boat, a good job. Wherever we go we have friends. An wherever we go we are welcome. When we get in to Vancouve we always have a little bit left over to spend. That's why I sa I'm the best-paid man in B.C."

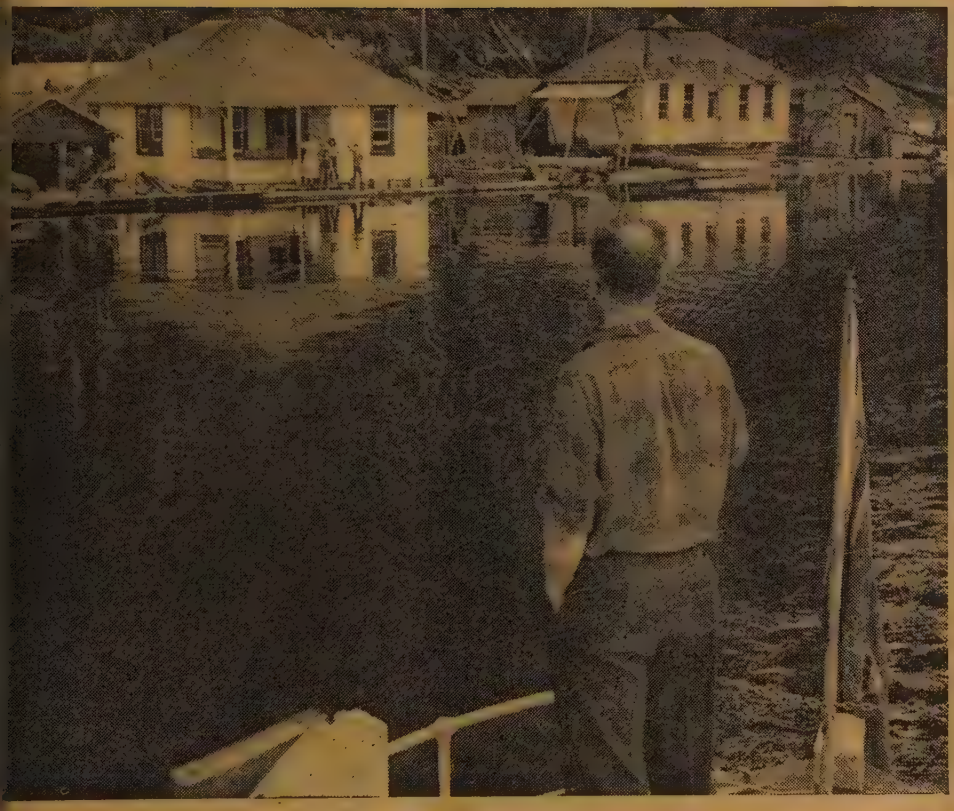
When the Howards take their holidays, usually in Septembe they don't take a boat trip. From that phase of their activitie he temporarily retires. But his first calling, preaching th Gospel, he is apt to continue even on vacation. For unusua though his work may be, it is just one more way of proclaimin the Gospel of Jesus Christ.

Loggers and their families cross inlet near Charles' Creek at dusk for evening service aboard the mission boat



Rugged inlet coves provide safe harbour for the Scott, as well as working field for Skipper Howard

acilities for holding services are as varied
s the size of congregations. This little group
orships aboard the Scott at Moore Bay.
lost services are held in community halls.



The Botto family wave farewell to Skipper Howard as the Scott leaves Port and heads home. Trips to these isolated camps are made monthly.

The mission boat safely docked back at Alert Bay harbour (below left), Oliver, Joyce and an assistant make way up main street to church service. ●

Music with the Drama

Shakespeare Brings John Home a Star

By E. L. HOMEWOOD

ALMOST every Thursday evening, a quiet, dark-haired boy slipped into Stratford's St. John's United Church to listen to the choir rehearse. That was ten years ago.

He will return to his home city this month, one of the feature artists of the Stratford Shakespearean Festival. He has been studying at the Royal Academy of Music, in London, England, for the past 18 months.

John Boyden, now a big, handsome 21-year-old baritone, will sing with the CBC Symphony Orchestra in the Festival Music Hall on August 14th. It will be his only concert appearance, but he'll be back in St. John's choir on Sunday mornings.

Music lovers who go to Stratford to hear the CBC Orchestra's Symphony Concerts, Mr. Boyden or the two other Canadian artists, soprano Lois Marshall and violinst Betty-Jean Hagen, won't get into the new $1,500,000 theatre. That's reserved for drama.

And it's a great drama season which opened on July 1st, with the presentation of two contrasting plays, Shakespeare's greatest tragedy "Hamlet" and his greatest comedy "Twelfth Night." Christopher Plummer of Montreal will be playing the title role in "Hamlet" and the comic role of Sir Andrew Aguecheek in "Twelfth Night" right through until September 7th. Appearing with him are Irish actress Siobhan McKenna, Douglas Campbell, a British actor now living in Stratford, Regina's Frances Hyland, Toronto's Eric Christmas, and 34 other well-known Canadian performers.

But to Stratford residents the big event of this fifth year of the Shakespearean Festival is the return of John Boyden. He is one of their own, they have seen him develop as a singer and they helped him get where he is today.

Not many people around the city really know when they first heard John sing. He moved there with his family at the age of three. In April, 1945, when he was nine, he stood up in front of an audience in Stratford's City Hall, sang something about "Oh, how lovely is the May, when all the world is young and gay . . ." and won his first singing award. The awards and scholarships he has won since then fill two bulging scrapbooks his widowed mother, Mrs. Ann Boyden, proudly shows to visitors.

She's still got the engraved invitation to the first wedding at which John was soloist when he was only 10. There have been dozens of them since.

And there's the programme from his first solo recital. Stratford's City Hall was packed for that event, on April 28, 1953, when John was 17. He was assisted by another outstanding young musician, pianist Paul Helmer, then 14, of Scarborough, Ontario.

(*Continued on page* 14)

Top to bottom: 21-year-old John Boyden will sing in his home town with the CBC Symphony Orchestra. Music teacher Gordon Scott listens to tape recordings of John's voice. The CBC Symphony.

Prologue to the Play

Stratford's New Home For Shakespeare

By MARJORIE MACDONALD

IT was right and fitting that the new theatre at Stratford should be opened with a religious ceremony. Such an act of faith as launched this Shakespearean Festival deserved it, and, as the Moderator explained to the overflowing audience on Sunday afternoon, now, as in the ancient theatre which had an altar as its central focus, Divine invocation was the proper prologue to the play.

Living "not three hours' travel from this very place" we arrived in Stratford in good time, journeying from Toronto on the same train as the Most Reverend Walter F. Barfoot, Primate of the Anglican Church in Canada, and the Right Reverend Archibald D. MacKinnon, Moderator of the Presbyterian Church in Canada.

We stepped off the train into a tense, excited atmosphere, slightly relieved because the sun was shining after "the rain it raineth every day." For nearly a week storms following Hurricane Audrey had made outside work almost impossible.

By 1.30 p.m. on Sunday all roads leading to the theatre were crowded. It was an occasion when it was "better three hours early than a minute too late." To the people standing in the long waiting lines, the theatre looked exactly as it does in the photograph, a perfect circle, in colour warm, reddish gold and brown surrounding glass masses. The Union Jack and the Shakespeare banner, a gift from the English Stratford Theatre, flying at topstaff from the blue-tipped coronet crowning the roof centre, streamed in a stiff breeze.

When the doors were opened and the crowds entered the theatre, the classical beauty of the interior, dominated by Tanya Moisewitsch's stage, brought that silence which is the "perfectest herald of joy."

The choir assembled, the organist was in position when at 2.30 p.m. the colourful procession of dignitaries came between the pillars and took their places on the stage. The black gowns of the Protestant ministers and the Jewish Rabbi, lightened by their vari-coloured hoods, were a foil for the floor-length crimson cloak and biretta of the Most Reverend John C. Cody, Bishop of London in the Roman Catholic Church.

The Venerable F. Gwynne Lightbourne, representing the Board of Governors, took the Preparation, telling the audience the details of the service. This was followed by the General Dedication led by Rt. Rev. A. D. MacKinnon and the Most Rev. Walter F. Barfoot. The massed choir sang the beautiful anthem "Praise" by Alec Rowley, conducted by Mr. Gordon D. Scott, choirleader of St. John's United Church, with Mr. John W. Blackburn at the organ. The Jewish Dedication, conducted by Rabbi Solomon Frank, pastor of the Spanish and Portuguese Synagogue, Montreal, was short and impressive. The Roman

(*Continued on page* 18)

Top to bottom: The sparkling new Festival Theatre, The Concert Hall where music section of Festival is held. Battle scene from the inaugural Festival production of "Richard III" in 1953.

GEORGE A. LITTLE* comments on

A RABBI IN A CHRISTIAN PULPIT

TWENTY-NINE years ago Rabbi Ferdinand Isserman, then of Holy Blossom Temple, Toronto, preached at an evening service in Carlton Street United Church on the invitation of Rev. Ernest Crossley Hunter. It was said to be the first time that a Rabbi ever preached from a Christian pulpit in Canada.

Thus began a friendship that has lasted and deepened throughout the years. On one occasion Dr. Hunter shared the Passover Feast in Rabbi Isserman's home and preached in his great synagogue in St. Louis. So when representatives of five hundred Reformed Synagogues met in Toronto, Dr. Hunter, now of Trinity United Church, Toronto, invited his long-time friend to preach at a morning service which was attended by many people of Jewish faith.

Having recently taken a world tour of 55,000 miles, Rabbi Isserman took as his subject, "What is the world like?" The audience naturally expected a discussion of world politics with special mention of Israel. Instead the Rabbi spoke of the universal search for God as he had seen it in Arab countries, in India, Africa and Palestine. Beneath all the differences in ritual and creed there is an underlying belief in the living God. Undoubtedly we live in a believing world with people yearning to know ultimate truths about life.

Introducing Rabbi Isserman, Dr. E. Crossley Hunter spoke of the growing understanding between Jews and Christians. There is a new attitude towards Jesus, a recognition of the distinction he has brought to the people among whom he was born. The greater tolerance of today is the outcome of appreciation of kindred spiritual values and social purposes. Synagogue, temple and church can learn much from one another.

Rabbi Isserman took as his text a word from Leviticus 19: 19, "Thou shalt love thy neighbour as thyself." Instead of narrow nationalism and religious particularism, the goal is a universal brotherhood which will bring justice and peace. Good will among the nations can only be achieved when there is universal allegiance to the will of God. There is no controversy as to the necessity for love of God and of our fellow men. Rabbi Isserman pronounced the benediction giving each phrase first in Hebrew and then in English.

The Rabbi expressed the hope that in 1958, on the exact date of their first exchange in April 1928, Dr. Hunter might come and preach in the Temple at St. Louis on Friday evening and he would come and preach in Toronto on the Sunday. The gesture of fraternal feeling over a generation had helped to create a friendlier spiritual climate. The rabbi and minister should be friends when they have so much in common.

As was to be expected there was some mild criticism over an invitation to a rabbi to preach in a Christian pulpit. Letters taking exception to the incident were more in sorrow than in anger, but they were definitely adverse. Some fundamentalists asserted that it was disloyalty to Christ to exchange pulpits. They failed to see that as Christians they were being as exclusive as the most orthodox Jews of ancient days. Jesus spent hours with Nicodemus, a ruler of the Sanhedrin, an example more of us might do well to follow.

In justification of the rapprochement it may be said that the modern, liberal Reformed rabbis are highly educated men, deeply spiritual and profoundly influenced by New Testament teaching. Such a man as Rabbi Stephen Wise of New York, for example, is not far away from Christ. Last May, in Beth Tzedec Synagogue, Toronto, two men lectured to an audience of Jews and Christians, one a Jewish theologian and the other a Christian scholar. In addition to a discussion of religious trends today, the Christian scholar spoke of the Dead Sea Scrolls while the Jewish theologian spoke of being rooted in eternal time. By sharing knowledge and convictions truth is gradually clarified.

As Christians we can recognize what we owe to Judaism. We profit by the literature of the patriarchs, psalmists and prophets. We have much to learn from Abraham and Moses, David and Isaiah. Much of the religious symbolism and terminology is derived from the Old Testament. The language of prayer and song is redolent with the imagery of Palestine. The teaching of the New Testament can only be understood against the background of the Old. Recent anti-Semitism so cruelly displayed by Germany, Russia and Egypt, calls for a radical change of heart in order that prejudice and persecution may for a long future be made impossible and unknown.

**Former editor-in-chief of Sunday School Publications.*

JOHN COMES HOME

(Continued from page 12)

He had already collected music festival awards and scholarships in London, Woodstock, Toronto, St. Thomas and Stratford before presenting that recital. The year previous he won the R. I. Finlay Scholarship at the Toronto Kiwanis Festival and was gold medalist in the open baritone class at the Canadian National Exhibition.

John started his singing career at the age of eight, as a soprano with F. P. Polley's Alpha Juvenile Choristers, a non-denominational group which presents concerts and sings at public functions in the Stratford area. When he wasn't busy with them, he appeared with Stratford's C.N.R. Band, travelling as far as Lachine, Que., to give concerts.

His Voice Changed

It was when his voice changed, at 13, that John went to Gordon D. Scott, ACCO, ATCM, to start piano lessons. He wasn't too interested, but his parents had got him a cheap upright piano. A leg injury kept him from participating in school sports. All he wanted to do was sing, and he pleaded with Mr. Scott to give him singing lessons. "I was amazed when I tried him in some scales," Mr. Scott says. "His voice was incredible, the range and quality were exceptional for a person so young." But piano lessons weren't by-passed, for he needed them if he was going to be a concert singer. The family traded the old instrument in for a Grand model.

Mr. Scott had just what was needed to develop John's talent. He is organist and choirmaster at St. John's United Church, noted for its high calibre music. And John was no stranger to the church. His father had been caretaker there, and the family lived just next door. The choir knew him as the little boy who often sat in the back pew and listened to them rehearse.

John was invited to join the junior choir, then graduated the next year into the senior group, where he was baritone soloist until going to England to study early last year. He took an active part in the Y.P.U. and was popular with his class of boys in the Sunday School.

Introduction to Festival

There was also a place for him in the Elizabethan Singers, a concert group which Mr. Scott directs, where he became soloist. It was with this group that John made his debut in the Stratford Shakespearean Festival, in a 1954 production in the Theatre-Tent. The Elizabethan Singers were back the next year to provide incidental music for "The Merchant of Venice," and it was backstage during one of these performances that the matter of going to England to study was mentioned to him by Tom Patterson, the Festival's founder and director of planning.

It takes plenty of money to pursue such plans and ambitions, and the Boyden

family just didn't have it. His mother runs downtown fish and chip shop, he has an eight-year-old sister, Isobel, and a brother just a year older than himself.

Fellow choir members at St. John's Church came to the rescue with a benefit concert. The local newspaper, *The Beacon-Herald,* took up the cause and announced that it would accept donations to the John Boyden Scholarship Fund. Almost $2,200 was raised in a few weeks. Mr. Scott made the necessary arrangements, and John was off to England in January, 1956. But just before going he went to London, Ont., to sing the bass arias in Handel's "Messiah" with the London Symphony Orchestra.

Buys a Piano

One of the first things John did when he arrived in Engand was purchase a piano. He's been keeping up his piano practice while studying voice at the Royal Academy. And he's won considerable recognition over there in several concert appearances, including one in the Festival Hall singing the Bass Recitative in Bach's Christmas Oratorio. Last summer he participated in the international competition at Salzburg and placed fifth in a class of 40 singers from all over the world.

Stratfordites have more or less come to expect such achievements of their boy. Two years ago, when the famed German soprano, Elisabeth Schwartzkof, was appearing at the Stratford Festival and conducting a master course there, she singled out John Boyden for special mention. "Among those I have heard in solo work, he has one of the most beautiful voices," she said. "In his singing he also has an admirable control of the German language."

Sends Home Tapes

Gordon Scott keeps tab on his pupil's progress by means of tape recordings. John sends them home regularly, and Mr. Scott passes them around among people at the church and the Boyden family. There was one at Christmas time conveying the greetings to the young people, and telling of a call from the B.B.C. to audition, along with a few vocal selections.

The tape recordings provided something different in entertainment for the annual St. John's W.A. fashion show. John always sang at these events, so this year Mr. Scott pieced together one tape from several he had received. It was a big hit, and to show their appreciation, the W.A. mailed John a $200 cheque.

Canadians may have opportunities to hear John during the next few months. His mother said she expects he will be home about a year, and will likely live in Toronto. Radio and television people are enthusiastic about his voice, and it is probable that broadcast concerts will be arranged.

Mr. Scott hopes his protégé can return

(*Continued on page* 21)

CHRISTIANITY *and* RACE RELATIONS

THOSE who discriminate against their brethren on grounds of race sometimes call on the Bible or pseudo-science to lend authority to their policies. And those who condemn such discrimination quote the scriptures and seek advice from the scientists to lend weight to their arguments.

Professor G. Baez-Camargo, of Union Theological Seminary, Mexico City, in *The New Christian Advocate,* summarizes what the Bible says and what science says on the subject:

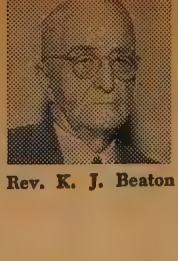
The Bible says:

1. All men have a common Creator who made them in his "image." (Mal. 2: 10)
2. God is a universal God, the Lord of all nations and peoples, and he is not partial to any of them. (Acts 10: 34, 35)
3. All men have a common ancestry. (Acts 17: 26)
4. All men have a common Father, even God. Jesus taught us to pray, "*Our* Father who art in heaven." (Matt. 23: 8, 9; 6: 9)
5. Jesus Christ died for all men. (1 Tim. 2: 6)
6. God's eternal purpose is to unite all men in Christ. His Spirit is not one of separation, but of union. (Gal. 3: 28)
7. The Christian law of love is universal and all embracing. It makes no exception.

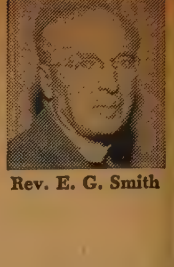
Science says:

1. All human beings came from a single primitive stock or original ancestral group. From this, all human groups eventually branched out.
2. Human blood is one and the same everywhere. There are four inherited types of blood groups. But these and all other differences in blood are found among members of the same "race" and sometimes even of the same family.
3. The very conception of "race," in the traditional and ordinary sense of the term, is contrary to scientific evidence. There are only three or four primary stocks: the Negroid, the Mongoloid, and the Caucasoid, and a fourth one which shows a combination of traits typical of the other three.
4. Differences between primary stocks are physical only. They do not imply any superiority or inferiority. Adaptation to the natural environment seems to play an important role in the appearance and permanence of these physical differences.
5. There are no "pure" races. Through the centuries, after differentiated human groups resulted from the dispersion of the common original stock, further migrations, wars, vicinity, and commercial intercourse produced considerable mixture and numerous combinations.
6. There are no superior races, but only superior individuals who may be found in all races, and a temporal superiority of a race in terms of cultural achievements for which there is no mystical racial key.
7. What about race mixture, intermarriage, and half-breeds? According to science, race mixture does not in itself produce an inferior breed. The offspring is at least as fine as the parents. Generally, however, the offspring represents an improvement. This is what anthropologists and eugenists call "hybrid vigor."

Rev. J. A. Davidson


Rev. K. J. Beaton

Mrs. J. Shilton


Rev. E. G. Smith

• Modish Foible • More Than Words

Ad Lib

By J. ARTHUR DAVIDSON

A SHORT time ago there came into my possession a mildewed copy of the 14th November, 1912, issue of *The Presbyterian,* a journal published in Toronto and devoted to spiritual uplift and patent medicines. The first editorial note was on the then recently published pamphlet by Bernard Shaw, *On Going To Church;* and the editor had a bit of sport with Shaw for indulging in "one of the modish foibles of the day" by calling himself G. Bernard Shaw rather than, as in the good old Irish Style, George B. Shaw. The discussion was then rather neatly carried over into the ministerial sphere, and it was pointed out that for ecclesiastical purposes "J. Melchizedec Smith looks more impressive than John M. Smith or J. M. Smith."

I was delighted to come upon this and to learn that such things were being tossed around a bit forty-five years ago. One of the innocent of my occasional avocations is *Presbyonomatology,* the scientific study of ministers' names. The acknowledged leader in this little cul-de-sac of theology, J. Wesley Schlumpf, has shown that there are recurrent fashions, recurrent "modish foibles," in the ways in which ministers use their names for public purposes, and he contends that what H. Allen Smith calls (and demonstrates in his own usage) "parting one's name on the side" is coming back into vogue. (Dr. Schlumpf now uses the J. Wesley tag, whereas two years ago he was Jeremiah Wesley, ten years ago Jeremiah W., and twenty, plain J. W.)

For some time now the fashion has been the three-name-straight — or full-house, as some presbyonomatologists insist on calling it. Probably Harry Emerson Fosdick was mainly responsible for this, although some experts suggest it was basically a delayed reaction to Ralph Waldo Emerson. This has been *de rigeur* for some years in the U.S.A., and has had fair, although belated, innings in Canada. My research in old year books and other church publications indicates that a few of our ministers have switched to the three-name-straight in recent years. It is indeed significant that two ministers who were called from Canada to two of the loftiest pulpits in New York City have adopted this style, and no longer use the simple two-initial or first-name-and-initial style of their earlier days. And we must admit that the three-name-straight has a certain charm, especially when it gives a name a nice rhythmical swing.

But this new trend, the part-your-name-on-the-side one, is a welcome development —even though, like most new trends, it is merely an old trend coming up from underground. John Melchizedec Smith now sounds a trifle pompous, old-fashioned, a bit overdone; but to the modern ear J. Melchizedec Smith has a true man-of-distinction ring. (I respectfully suggest that "N. Vincent Peale" would mark the man as real class.)

I have experimented a little with this "modish foible," but I am not satisfied— my second name, Arthur, is rather tame and commonplace, and perhaps I should stay with plain J. A. But I am thinking of changing my second name to Arbuthnot or Auchtermuchty or even Athanasius— to something of unquestionable dignity that will mark me as a man of ecclesiastical stature.

New Look in Missions

By KENNETH J. BEATON

MAN needs food. He needs health. He needs community. He needs God. For almost 100 years, the Christian mission was theoretically based on the fourth need. The London Missionary Society founded in 1795 was "to preach the glorious Gospel of the blessed God to the heathen and other unenlightened nations." For many decades this and other missionary societies looked for candidates who were ordained ministers and shared the conviction of the founders of the L. M. S.

But the upsurge of nationalism, the mad scurry for immediate freedom, the awareness in a closely-knit world that they are have-not peoples as compared with Western luxury and abundance, are causing most overseas lands to which missionaries go, to scan their passports with new zeal and prejudice. Those with technical training are welcome — doctors, public health nurses, experienced teachers, agriculturists, pharmacists, engineers, experts in vocational training, social work scientists—and a long list of others are readily granted permission to live in most countries. Those whose label is "evangelistic missionary" have a harder time. Most of these nations have five-year plans. Anything or anyone who can help is welcome. They are all afraid of proselytizing of which they wrongly suspect the evangelist.

On the whole, these sentiments and attitudes are shared by the indigenous Church whose fellowship the missionary must share or perish spiritually. It doesn't mean that no more ordained men or theologically-trained women will be appointed but they will need to have additional technical skills. Fortunately this affects The United Church of Canada so far mainly in regard to India.

It must not be thought that this emphasis on food, soil conservation, or other technical training is a new note in the missionary enterprise. It has been there from the beginning. William Carey's first letter from India over 150 years ago contained the following sentence:

> "I wish you would send me out a few instruments of husbandry, scythes, sickles, plow wheels and such like and an early assortment of all garden and flower seeds, or seeds of fruit trees that you can possibly procure."

Carey imported good cattle, began great seed and plant collections, started experimental gardens, founded the Agricultural Society of India which formed the model for the Royal Geographical Society of England. He developed an Indigo Industry, organized a Publishing House, started schools, including Serampore Theological College which is still flourishing.

Our own Walter T. Currie in his first year in Angola wrote home for Canadian seeds. After his first furlough he took back thoroughbred hens, ducks, pigs and goats, caring for them on the three months' voyage and on the 24-day overland trek from the coast to his Mission Station. He

• Ladies Win Out

mported improved cattle from other parts f Africa. The secretary of the Congrega- ional Missionary Society received angry etters (some of them from preachers) isking "Did we send Currie to Angola to each the natives to milk cows, or to preach he Gospel?"

Unfortunately that attitude is still alive. here is a W.M.S. missionary in Korea, Miss Anne Davison, superbly trained, a apable linguist and an experienced social orker. In Canada and in Korea she is eing criticized because since her return he has given her services to relief and ehabilitation under Church World Service.

These sentiments are not shared by the Dominion Board of the Woman's Mission- ry Society or the Board of Overseas Missions. In rural betterment alone, the Board has now nine trained men at work. here are schools for doctors, nurses, aboratory technicians, teachers, preachers, ocational experts, etc.

Gandhi is credited with the statement, To a people famishing and idle, the only cceptable form in which God dare appear s work and the promise of food." But he men and women who are responsible or missionary administration know that eyond this there is no really satisfactory ommunity outside the Christian Church. t alone sublimates all differences of race nd colour. And there is no complete evelation of God apart from Jesus Christ.

Technicians yes, but missionaries too of he saving Gospel of the grace of God.

Prudence in the Parsonage

By JEAN SHILTON

IT is a matter of fairly common knowledge in our Church that the Rev. Lydia Gruchy was the first woman to be ordained o the ministry of The United Church of Canada. If history records the name of he woman first elected to the eldership, t is not, unfortunately, so generally known.

However it came about, women elders have been permitted in the United Church or many years, but, like heaven, the cceptance of women elders "is not reached n a single bound."

Two years ago our congregation elected two women to the Session for the first time. If some members felt uncomfortable at this unprecedented step they did not oppose it. In any case, the women were elected to a one-year term, which was reassuringly non-committal. The following year they were re-elected to a five-year term with no apparent discomfort to anyone.

They attended meetings faithfully, served on committees, delivered Communion cards, and helped prepare Communion—but they never served Communion. It was tacitly agreed that it would be improper for them to do this. People would not feel right about it and besides, what would the women wear?

When the Session met recently to plan the Palm Sunday Communion they realized that every man of them would be needed to serve Communion on that day, and, unfortunately, two men of them were ill. In the ensuing silence everyone ran away from the inevitable. Then one man took a deep breath, turned around and faced it.

"I guess we'll just have to use the ladies," he said, and if the angels in heaven rejoiced, the sound of their rejoicing did not reach the ears of our elders. It was finally agreed to use the ladies, although even the ladies had some misgivings about it.

In 1945 the Church of Scotland voted not to open the eldership to women. In referring to this, Dr. Kathleen Bliss says: ". . . There is no doubt that the matter really turns on one function of the elder, that of carrying the elements from the Holy Table to the members of the congregation in the Communion Service. Should women be allowed to do this? But, in making up their minds on this matter, while members of the Assembly may perhaps think in terms of the meaning of the ministry and the nature of church order, many people in the congregations are moved by such considerations as whether having women elders will cause men to despise the office, and inability to imagine what a woman elder would properly wear. Indeed, women suffer very often from the variety of their dress, with its stress on individuality. Men, and even more women, cannot see a woman in a representative role."

Our Session decided to cover the ladies with choir gowns for the occasion. Fortunately, somebody's good judgment asserted itself before the occasion arrived and the ladies wore their usual Sunday suits. Men and women together served the Lord's Supper to men and women, and because the Lord Himself was manifestly present among us there was indeed neither male nor female, but all were one in Christ Jesus. It was an historic day in our congregation.

• Men Wanted

Why Elgin House?

By E. GILMOUR SMITH

WHEN 604 men gathered for the Fifth National Conference of Men of the United Church under the slogan "Men Wanted," it was evident that something of great significance for the spiritual life of the church was stirring. The First National Rally in 1953 brought together 145 men at Elgin House in Muskoka. But year by year the interest has been increasing, and with expanding numbers it has been necessary to divide into two sections with 256 men placed at Elgin House and 348 at the Canadian Keswick which is six miles distant. While most of the men came from churches in Ontario, there were representatives from British Columbia to the Maritimes.

The Conference centred around the addresses given by two eminent leaders of the United Church, the Moderator, The Rt. Rev. James S. Thomson, D.D., and Rev. George G. D. Kilpatrick, D.D., both of whom have been on the staff in Divinity of McGill University. Dr. Thomson spoke on "The Theology of the Layman," emphasizing that the great message of the Old Testament and New is the mighty acts of God. Through the centuries God has called the laity to be his preachers, missionaries and crusaders. There was Amos the shepherd, Francis the wandering preacher, fishermen and tax collector to be apostles, Calvin to formulate a theology, lay preachers to undergird the work of John Wesley,

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Elizabeth Fry and John Howard for prison reform, Moody the evangelist, George Williams to establish the YMCA, Robert Raikes to pioneer the Sunday School, and John R. Mott co-ordinate the missionary work of the church.

Dr. Kilpatrick centred his message on "The Lordship of Jesus," showing how through Christ God has been brought near, the load of guilt has been lifted, spiritual power has been made available, and the fear of death overcome. In contrast to an evangelism which builds on sin and guilt and fear, Jesus emphasized a positive approach by presenting a new way of living; he appealed to men to seek the life more abundant.

While the men's work in the United Church is spear-headed by Ralph Young, the executive secretary, and Dr. L. H. Cragg, the chairman of the board, assisted by Ralph Wilson and Phil Spence, this National Conference was planned by volunteer laymen. Foremost were the two presiding officers, Don Muir at Elgin House and Gordon Haugh at Keswick. Discussion periods proved fruitful as men in groups of twelve confronted actual case histories, and sought to think through to a satisfactory solution. Rev. Victor Mooney, the treasurer of the United Church, showed how laymen can support and expand the on-going work of the church. Rev. Homer Lane focused on the visitation evangelist as a personal approach by laymen to the unchurched. Men's groups are strategically placed to seek out men for full-time ministry in the church.

It was good that 60 per cent. of the men at this National Conference were present for the first time. This means a great increase in the number who can go back to local groups quickened and helped by an experience so inspiring. But the National Conference must be undergirded by similar rallies on the Conference and Presbytery levels. Most of the conferences have plans for rallies later on in the year, and these will stimulate presbyteries also to hold such conferences. Then the National Conference can be re-formed to make it more truly representative of the whole church from coast to coast. Consolidation of the various types of men's organizations is now in process. In a brief four years since the first Conference the growth of men's groups in local churches has been phenomenal, and to give direction to this great upsurge the permanent staff has been increased to three secretaries.

Singing was a big feature of the Conference. Under the skilled direction of expert song leaders the men loved to sing, and the full, rich voices gave a lift not only to the singers, but to those who listened. For the closing service on Sunday morning the men from Elgin House joined with the group at Keswick to share in the Sacrament of Holy Communion. Why do men come to such a Conference as thi Not to learn methods of running a Me Club, but rather to gain new spiritu insights, to learn more about the church work and the place of men in it, to sha in a great fellowship of men conscious a common bond as disciples of the sa Lord and Master. ●

SHAKESPEARE'S HOME

(*Continued from page* 13)

Catholic Dedication was taken by t Most Rev. John C. Cody, and contain two verses of a hymn sung by choir bo from Windsor under the direction of Re L. Poisson.

The Honourable Leslie M. Frost, Q.C Prime Minister of the Province of Ontari spoke of the vision, enthusiasm, courage a determination which had made the theat possible. The Shakespearean Festival is symbol of Canada known throughout t world, he said, and included in his tribu mention of Stratford, the County of Pert and the Nation.

"This service is the symbol of a reco ciliation and a promise," said the Rig

Conviction

I never knew so much the need of prayer
As when I saw you standing
Upon the threshold of Life's perils, there
So innocent, so much in need of care—
And then I knew the part that I must share
Now in your life. You could bear
Life's challenge—so urgent, so demanding—
Henceforth, not by warning nor by reprimanding
But only, fortressed by the earnest, loving and persistent power of Prayer.

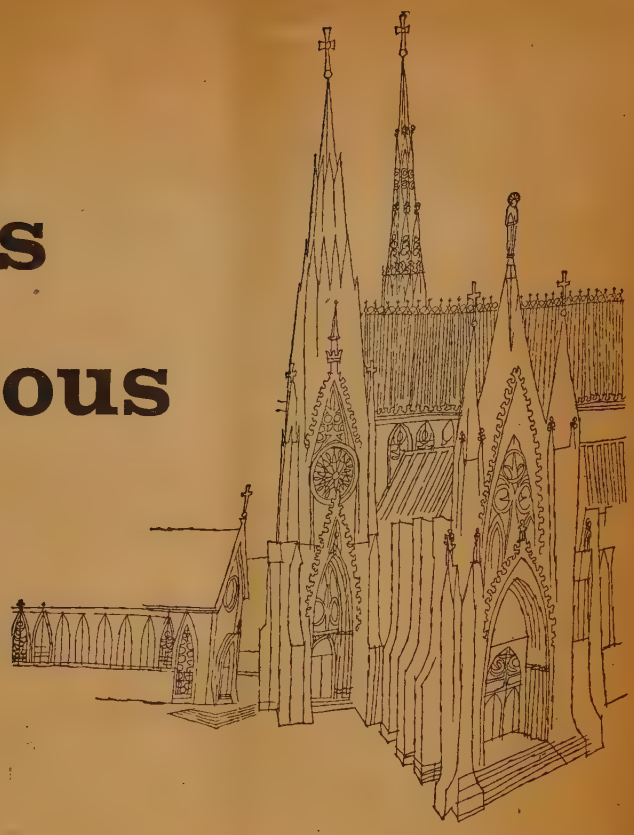
—*Mary Matheson*

Reverend James S. Thomson, D.D., Mo erator of The United Church of Canad who spoke on "The Theatre and t Church." "The Drama has come hom to its ancient Mother, which is the Spi of Religion, but not in the tattered ra of a returning prodigal; rather as a Prince in her own right who bears both weal and wisdom from the far countries of h travelling. The Mother, too, needed to reconciled. Too long has there been a estrangement between the Theatre and t Church, between the arts and religio between the creative work of the imagin tion and the spirit of worship. . . . T Theatre and the Church belong togeth in the human heart."

Dr. Thomson described man's search f expression of the Divine gift of imaginati and his frequent use of the Drama as vehicle. Seers and prophets were t earliest poets, he claimed; priests, the fi actors who, wise in their understanding

(*Continued on page* 20)

Music's most glorious voice



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people, used this medium to minister t realities and needs.

The Moderator noted that when th "restless spirit of the drama broke fro the leading strings of formal religion int creative novelty, the actors regarded them selves as dedicated artists and this attitud of devotion still defines and inspires th proper work of the sincere artist. . . Th life of man is deeply involved in a vas unfolding movement which in plot an pattern is the sweep of the Universe itsel . . . The dramatic artist assumes the offic of interpreter. . . The theatre has a indispensable function to fulfil in th cultural life, which is the very meaning o civilization."

The Theatre and the Church have ofte been at variance, Dr. Thomson contended The drama can soar to great heights, bu it can also sink to abysmal depths. It ha taken a long time for the Church t become reconciled to the Theatre, and i some quarters the ancient antagonism stil remains.

In conclusion, he noted as a harbinge of hope, the revival of the arts. "We ma well rejoice," Dr. Thomson said, "that th pioneer spirit of Canada is breaking ne ground." He warned, however, that havin become free of ecclesiastical rule, it woul be tragic to surrender to new enslavement by the ideological dogmas of the State "Rather," he said, "shall we not wor together for a nobler fulfilment whe within the larger liberty of the Spirit, Stag and State, Theatre and Church shall dwe together in mutual regard and creativ reconciliation, each in its own way minis tering to the souls of men."

With the singing of two verses of th National Anthem, the Dedication Servic ended.

Early on the morning of Dominion Da we walked alone in the Shakespeare Mem orial Gardens. The sky was blue, a shadow on the sundial marked the hour. Th fragrance of many flowers was in the air and high overhead a yellow warbler sang his praise to the day. We stood on th step leading into the rose garden and looked at the face of Shakespeare on his pedestal The breeze that wrapped itself around th single lifted lock of hair, set all the rose bowing towards this great man. Suddenly we heard words, the words of Shakespeare written for yet another play:

"What hath this day deserved? what hath it done
That it in golden letters should be set
Among the high tides in the calendar?"

On July 1, 1957, in the new Festival Theatre at Stratford, Ontario, the firs performance of the exciting swift-paced Michael Langham production of "Hamlet" gave the answer to the question. It was followed by Tyrone Guthrie's production of "Twelfth Night" equally thrilling. Th critics have spoken. The fifth season o the Shakespearean Festival is on. ●

JOHN COMES HOME

(*Continued from page* 15)

o study in England, and he is trying to rrange another benefit concert to make it ossible. "He's got a wonderful future as recitalist and concert singer, and he hould go back to continue his studies at he Royal Academy," Mr. Scott says.

As for John, he is busy preparing for he August 14 concert with the CBC ymphony orchestra under Geoffrey Wadington. He'll be singing to more than the ig Festival Music Hall audience, for the rogramme will be broadcast all across Canada.

The concert, of course, like the other ymphony appearance, will be principally or what teen-agers refer to as "long hairs." The North American premiere of the English Opera Group with composer-conductor Benjamin Britten and tenor Peter Pears is for them, too. The "crew cut" crowd will find their musical enjoyment in the jazz section of the music festival, featuring Count Basie and his orchestra, blues singer Billie Holiday, the Ron Collier quintet, pianist Norm Amadio, the Gerry Mulligan quartet and the Teddy Wilson trio.

This is a big year for Stratford, the biggest in the five-year history of the Shakespearean Festival. The ultra-modern permanent theatre has been opened, "Hamlet" and "Twelfth Night" are drawing capacity audiences, the music season has been expanded, and premieres of a number of outstanding films from 16 countries featured the Film Festival. Thousands of visitors are pouring into the city every day, bringing tourist dollars with them. Local residents are meeting people from all over Canada and the United States, and making many new friends.

But the biggest thing about this big year as far as Stratfordites are concerned is the return of their boy, John Boyden, as a concert star. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. In the report on Christian Burial we find, "No other rite or ceremony should be permitted to intrude upon the service conducted by the Church." Does this mean services by Fraternal organizations? Aren't these usually held at the graveside after the minister has concluded?

A. We assume that this is the reference, and that normally such organizations are gracious and helpful. However, the Committee learned of instances where thoughtless members of other organizations embarrassed the minister by acting presumptuously, and wanted to make clear that at a Christian burial such rites should be appended not intruded.

Q. Should late-arriving wedding guests be ushered to their pews after the bride has gone down the aisle?

A. We would think they would want to slip as unobtrusively as possible into a rear seat if they arrived late.

Q. How should a Christian interpret and apply 2 Corinthians, Chapter 6: 14-18?"

A. We believe that questioners should take up these Scriptural problems with their minister or Bible Class teacher. A good commentary will help. While we would like to comment on this one we just can't do it any justice in the scope of this department.

Q. What is supposed to be the main purpose behind all the through-the-week so-called Christian Education groups?

A. The purpose of Christian education "is that persons at each stage of their developing lives may know, love and serve God as revealed in Jesus Christ and share in the worship and work, and fellowship and witness of the Christian Church."

Q. Who teaches at the Prairie Christian Training Centre?

A. Principal, staff associates and a number of guest leaders, who are particularly able in their field of study.

Q. What courses are taught at the Prairie Christian Training Centre?

A. The Bible; What We Believe; The Church; Christian Personality; and how-to-do-it courses. How to plan a worship service; teach a class; lead a group; superintend a Sunday school; speak in public; chair a meeting; work in the church, and many other things a good leader should know.

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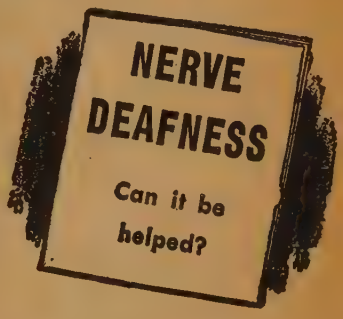

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Systematic Theology. Vol. II: Existence and the Christ

By Paul Tillich. (Toronto: University of Toronto Press.) $4.50.

Reviewed by R. C. Chalmers.

This long-awaited second volume of Tillich's Systematic Theology is an event of significance in the theological world. The present work consists of the first year's Gifford Lectures delivered at the University of Aberdeen, Scotland.

Tillich is preparing his *Systematic Theology* in Five Parts. Parts 1 and 2 appeared in Volume I. Part 3 is in the present volume. Parts 4 and 5 will appear at some future time in Volume 3. (Part 3 was the second series of Gifford Lectures.)

The writer tells that modern existentialism arose in revolt against Hegel's identification of essence with existence. But, according to Tillich, "the state of existence is the state of estrangement. Man is estranged from the ground of his being, from other beings, and from himself . . . estrangement points to the basic characteristic of man's predicament. Man as he exists is not what he essentially is and ought to be. He is estranged from his true being." (P. 45f.) While Tillich reminds us that "estrangement is not a biblical term" it is "implied in most of the biblical descriptions of man's predicament. It is implied in the symbols of expulsion from paradise, in the hostility between man and nature, in the deadly hostility of brother against brother, . . ." (P. 45.) Tillich considers all the characteristics of sin "under the heading of 'estrangement'." (P. 46.) Such estrangement can only be overcome by faith and love.

Estrangement is further defined as lack of faith in God, or unbelief, hubris or that attitude by which man makes himself the center of his world, and concupiscence—"the unlimited desire to draw the whole of reality into one's self." (P. 52.)

Man tries many ways of self-salvation—legalism, mysticism, sacramental, doctrinal or emotional ways. But even when these appear in the guise of Christianity they are false. What these false ways show is that man realizes that his existence is not meaningful and that he must seek until he finds the New Being. This search, Tillich believes, is fulfilled in Christ.

When Tillich deals with "The Reality of the Christ" he emphasizes both the historical and transcendental aspects of His nature. He is the New Being. "Jesus as the Christ is both a historical fact and a subject of believing reception." (P. 98.) He is the special divine act, event, and person, through whom God is effecting reconciliation. In Jesus Christ "the essentially universal becomes existentially unique. But this uniqueness is not exclusive. Everyone who participates in the New Being actualized in him receives the power of becoming a child of God himself." (P. 110.) While faith and history are conjoined in Christianity, yet "no historical criticism can question the immediate awareness of those who find themselves transformed into the state of faith." Tillich defines faith as "the immediate evidence of the New Being within and under the conditions of existence." (P. 114.)

Jesus Christ is the Saviour. The salvation he brings has a three-fold character: participation in the New Being (regeneration), acceptance of the New Being (Justification), and transformation by the New Being (Sanctification).

On every page the author challenges us to re-think our Christian beliefs.

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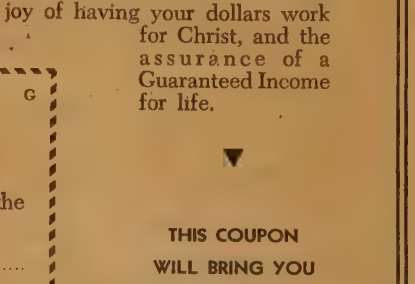

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Conducted by M. MACDONALD

The Chatterbox

THERE were a few difficulties in preparing the Book Exhibit in the Arena as part of the Shakespearean Festival at Stratford. Hurricane Audrey came through the of a bit, and in the moist atmosphere the paint on the shelves wouldn't dry. But nally all was arranged to the satisfaction of Kathleen Mathers and designer, Martha mieson. Visitors entering through the big main doors turn left for the books. Down e centre of the Exhibit are large book cases 6 feet 4 inches tall and 3 feet wide. On e shelves are 515 Canadian books. Rust-coloured draperies from the tent theatre hide e bleachers, and against these are high display racks with books on art and ballet. ables hold volumes on various phases of art, music, Shakespeare, the theatre. Book elves and tables are stained dark brown, on which the book jackets show up well. ields in the colour known as "Festival blue" announce the categories. These make easy to find one's way around. There is a double decker display of juveniles, too, merican and Canadian, which has a particular appeal. Chairs and benches invite sitors to sit down and read a while. A catalogue is available. . . Dr. R. C. Chalmers, Toronto on his way East to his new post at Pine Hill, brought in the review of the w Tillich book and wished there had been room for a longer one.

The Baptists in Upper and Lower Canada Before 1820

By Stuart Ivison and *Fred Rosser.* (Toronto: University of Toronto Press.) $5.00.

Reviewed by F. J. Helps.

The authors have given us a documented count of life in the early days enabling to see our colonial forebears without triotic halos. To read this book is like oking through the family album, and nding, to one's surprise that those who ent before us were not nearly so primitive we, in our pride, had thought them to e. They brought into the wilderness a ilture, a dignity, that we do not always sociate with pioneering. We are made realize that the appreciation of what is ting, and sensitivity to the finer patterns life did not begin with us; they could urish on the edge of the forest.

The pioneer settlements were served by rcuit riders, whose ministry we have too ten associated with emotional binges of e camp meeting variety. In actual fact ey were men of education and culture, ho gathered the faithful in orderly groups d organized them into churches on the rictest pattern of faith and order. They ere most careful that the ministry should e exercised only by men recognized as aving the proper qualifications. The book of wider than merely Baptist or even clesiastical interest. It is a document at will appeal to all who agree that "the roper study of mankind is man."

Pathways of the Inner Life—An Anthology of Christian Spirituality

Edited by George A. Barrois. (Toronto: McClelland and Stewart, Ltd.) $5.50.

Reviewed by J. B. Corston.

"A journey of exploration in quest of God" is the writer's introductory description of this significant book. Dr. Barrois, born in France and educated in Europe and the U.S.A., is a professor in Princeton Theological Seminary. This book, he tells us, was conceived in his classroom there while he was conducting a seminar on Christian Mysticism. It presents ninety-one "fragments of life" selected from seventeen Christian centuries in order that "those who have been conscious of encountering God in some observable degree may tell us of this experience."

Here is a "devotional" book, but it is more. It is an ecumenical study of the way of the spirit in the history of the Christian Church. The varieties of religious experience reveal an underlying Christian unity that binds Bernard of Clairvaux to Albert Schweitzer, Thomas Aquinas to Rufus Jones, Ignatius of Loyola to William Law. For these are they who have encountered God, and who have recorded their testimony, bequeathing their travel notes of their sojourns in heavenly places. In short, here is a comprehensive study of Christian mysticism through the centuries, presenting the first-hand accounts of a varied group of devout and earnest seekers after God. They did not speak the same language, and sometimes they opposed each other very decidedly in theological matters, but ultimately, Dr. Barrois firmly believes, they experienced one truth.

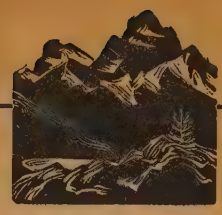
In less capable hands than those of Dr. Barrois such an anthology could easily have become merely one more miscellaneous selection of mystical shreds and patches culled from the passing ages. But the compiler has expertly woven his admirably chosen excerpts into a vital and fascinating pattern of church history. His introductions to the various periods of the story of the faith, ancient, medieval and modern, constitute in themselves a most enlightening commentary.

The Confessions of St. Augustine

(Toronto: Collins.) 50 cents.

Reviewed by D. M. Perley.

Next to the Bible itself *The Confessions of St. Augustine* rank among the most outstanding devotional masterpieces ever written. This is Dom Roger Hudleston's revision of Sir Tobie Mathews' translation of the original Latin text. The work was probably composed about the year A.D. 400, and printed in Milan in 1475.



New Books

For Minister and Layman

THE STRAIN OF PRAISE

By Stanley Osborne. Should be "placed in the hands of every priest and parson, every organist and choir director, and every layman and laywoman with an interest in music as the handmaid of religion." — Tom Jarvis, in *The Hamilton Spectator.* $3.50

THE DAY CHRIST DIED

By Jim Bishop. "Very great numbers of people will love this book. It is written in a beautiful spirit, with dignity, good taste, and a gripping narrative style." — Dr. Halford Luccock, Yale School of Divinity. $3.95

SERMONS FROM JOB

By Colvis G. Chappell. Here are fifteen textual sermons by a master preacher. They are penetrating in their insights, rich in illustrations, written in simple language and with powerful popular appeal. Dr. Chappell has provided homiletical help for preachers of many denominations. $2.00

THROUGH GATES OF SPLENDOR

By Elisabeth Elliot. The story of the martyrdom of five American missionaries in the Ecuador jungle. This first-hand account is written by the wife of one of them, in collaboration with the other four missionary wives. Incorporates diary records. $3.75

DEVOTIONAL PROGRAMS FOR EVERY MONTH

By Ruth C. Ikerman. Here are thirty-six complete plans for devotions for women's groups. An invaluable help to the woman who shares the devotional responsibility of her church, club, or civic group. Three for each month, they cover many seasonal holidays. $1.50

Retail Department

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About People and Places

Saskatchewan's Good Samaritan

"From this observer's standpoint the most noteworthy aspect of Saskatchewan Conference was its missionary thrust," reports Rev. Bruce Underhill on the Moose Jaw sessions.

"First of all, there was a young minister by the name of Earl Stotesbury, ordained only a year, who came to tell us with the warmth of personal conviction and experience of his Good Samaritan Plan for the Canadian Indian. He eagerly related how our neglected first citizens could be and actually were being integrated into the white society which surrounds them. Instead of hanging our heads in shame, as we have so often done at past Conferences, we could now raise them a little and take heart. Here was a missionary on the home front who was making an impact where it has been badly needed. And then there was Dr. Kenneth Prior representing the Overseas Board. A veteran of nearly thirty years in Africa, this ordained agriculturist never fails to command attention and quicken the conscience. "What impressed you most when you returned to Canada after so many years? One thing — most definitely. Your large garbage pails!"

Trinidad provided a high moment in the person of the Rt. Rev. Roy Neehall, Moderator of the Presbyterian Church there, back in Saskatchewan to conduct a series of preaching missions in the Arcola-Estevan Presbytery. "Finally, not only Canada, Africa and Trinidad, contributed to this missionary thrust, but India, too. Among that consecrated young group of kneeling ordinands was a quiet, middle-aged man from Travancore, a graduate of Madras Christian College. Dr. M. O. Thomas, after a number of years in library work in the United States, and after serving the Riceton pastoral charge near Regina for a year, was accepting holy orders. With his wife watching in colourful native sari, he, too, received his commission and silently pinpointed the fact that ours is indeed an ecumenical church."

St. Andrew's College was definitely to the fore this year. The programme is for a $650,000 extension to the College, giving increased facilities for theological study and post-graduate work. Plans were outlined also for a social and residential centre for United Church students on the campus. When the sum of a million dollars in three years was proposed, many a delegate from some wheat-choked prairie villages gulped hard, but every hand went up in promise that this mission will be carried through.

"There is a solidarity about this Conference which has become a living legend in the Church," Mr. Underhill writes. "There were hours of happy fellowship in the auto camp by the river which Moose Jaw provides. Ministers and their wives congregated in cabin after cabin, night after night. New friendships are made and old ones renewed."

Rev. Duncan Wilkie is the new President.

The President's Job?

The retiring President of the Montreal and Ottawa Conference, Rev. Norman MacMurray, D.D., in his address at the 31st Annual Conference in Ottawa called for a study of the President's duties and responsibilities. He suggested that the Conference President could do more effective work if he (a) represented the Moderator on special occasions during the latter's absence, (b) served as a regional representative of General Council, and (c) served on the Executive of General Council.

Rev. A. B. Lovelace reporting on the Conference explained that the Christian Education Committee planned a special programme for the first of four public meetings. Prof. G. B. Caird, the speaker, warned against the danger of separating the family into units according to age and sex levels. Christian Education, he asserted, applied to all, and not only to those under 21.

The Moderator, speaking at the second public meeting, declared against the luxury of denominationalism in Canada. "We cannot afford it," he said. "The real religious revival of our time was taking place in congregational life," Dr. Thomson declared.

The third gathering emphasized Missions, with four speakers engaged in various aspects of the work.

The Ordination Service was the highlight of the Conference. Rev. W. F. Banister, D.D., addressed the ordination class of twelve young men. From other churches the following were received into the United Church ministry: **Rev. W. E. Black, Rev. S. B. Frost, Rev. Henry Matthews, Rev. Mathieu Ouellet, Rev. E. Rex Taylor.**

The Conference adopted all recommendations of the Committee on Radio which included (a) that a French language radio committee be set up to prepare sample programmes for broadcasting, (b) that the C.B.C. department of religious broadcasting be asked to include programmes for French-speaking Protestants, and (c) that the local radio committees on religious broadcasting consider securing one man to take the "Morning Devotions" programme over a long range period.

Rev. A. J. M. Gray, Ottawa, was elected President.

Gifts to the Church

A bequest of $25,000 was given to The United Church of Canada in the will of Miss Josephine M. Magee of Hamilton, Ontario, Dr. V. T. Mooney, the Treasurer, reports. Within the past two months notification has been received of bequests to the Pension Fund from the estates of Miss May Edith Hargrave, Toronto, who gives one-half the residue, and $1,000 from Maude Making, Vancouver. All the residue of the estate of Mr. John L. Osborne, Ostrea Lake, N.S., comes to the church, while Dr. Gilbert F. R. Richardson, Toronto, willed $500 each to Home and Overseas Mission Boards. To Home Missions also comes a bequest of $5,000 from the estate of Miss Louisa Lloyd, Hamilton, Ont. From the estate of William Alexander Craig, Cornwall, $1,000 was given to Missions; and Williamina Jane Bowden, Kemptville, Ontario, gave all the residue to the Missionary and Maintenance Fund.

Padres at Camp

Sixty-three Protestant padres attended the annual **Summer Camp** at Niagara for the Central Command, among them a number of United Church ministers. Rev. H. F. Yardley, Wesley Church, Brantford, appears at left in the accompanying photograph during a map reading exercise with the Senior Protestant Chaplain, Lt.-Col. J. P. Browne, M.C., at right. The others are Capt. R. F. Bullen, Baptist, Capt. R. W. Wenham, Anglican.

Padres learn where they are going — *Dept. of National Defence*

Building Bee

Despite the rain, winter plans became a summer reality at the Starview Campsite in Saskatchewan. 135 people arrived to be confronted with piles of planks, kegs of nails and roofing material, but soon under the direction of Mr. R. Keesey of Unity group after group of men from 16 pastoral charges in the Battleford and Wilkie Presbyteries started their building bee by laying floor joists into place on foundations already poured. By nightfall, even with a few setbacks, five of the cabins were well on the way to completion. Next day saw a gang of 77 men and five women on hand to complete the job. Mr. Hugh Gavin, painter, and a helper donated their time and had four of the buildings painted with a prime coat before leaving. With a cabin built by the Mervin - Turtleford charge, Starview Camp can now accommodate 100 campers and a staff. This summer six camps

ll be held. The programme began June th with 21 leaders under the direction of iss Lois Boast, National Girls' Work cretary, and Rev. J. J. M. Lambert.

or the Tenth Year

With two leaders from the United States d two from Canada, the **10th Annual onference on Evangelism** is to be held in e Ontario Ladies' College, Whitby, Ont., ugust 28th-30th. Prof. Nels F. S. Ferre, ivinity School, Vanderbilt University, ashville, Tenn., will speak on the general eme, "Depth Evangelism," and Prof. A. Rasmussen, Dept. of Social Ethics and ciology of Religion, Colgate Rochester ivinity School, Rochester, N.Y., on the eneral theme, "Christian Evangelism." ean E. G. D. Freeman, United College, innipeg, will take as his theme "Backound for Evangelism," and Rev. Edgar J. ailey, Westmount, Que., will conduct devoons on the subject "Ye Are Witnesses." ev. Arthur Kewley, Brantford, Ont., will e the Chairman; Rev. J. R. Mutchmor, .D., Secretary.

nswer Call for Help

Disaster in Jamaica, earthquake in urkey, the desperate need of Refugees in astern Europe, the plight of pastors in ietnam—all these call for help from the nited Church. The Overseas Relief Comittee meeting in July allocated a portion f its fund to General Services to Refugees, 20,000; Special Services in East Europe, 5,000; CIMADE, $5,000; Health Services nd Casa Locarno, $2,000; Near-East Refuee Relief $5,000; Earthquake Relief in urkey, $500; Vietnam Aid to Pastors, $500; ungarian Relief, $10,000; Kikiyu Rehabiliation in Kenya, $2,000; Waldensian Church, 5,000; Scholarship, $750; Mobile Health nd Service Unit for Japan, $1,500; Japan hristian Children's Fund, $500; Tornado elief for Basutoland, $1,250. Grants to be istributed through Mission Board personnel ere listed: Hong Kong, $12,000; Korea, 20,000 (this to be made available on a asis of four quarterly grants). A grant of 1,000 was authorized for disaster relief in amaica.

This is the first distribution of funds for e year. The remainder will be held for ncreased grants if necessary to any of the bove groups, and to meet emergencies such s that faced following the Hungarian crisis; nd natural disasters.

"Standing Room Only"

That the responsibility of the Church owards its Senior Citizens is one of paraount interest was demonstrated at the **ound Table discussion** during the **First ntario Conference on Aging.** The room as filled to overflowing to hear the panelts—professional church workers. Dr. H. . Stewart, who introduced the members, poke of the contribution the Church can ake to the life of older people; and the nique contribution that older people can ake and how they make it. It was at the uggestion of the Senior Adults Committee f the United Church that this discussion as held. The panelists, representing rotestant and Roman Catholic, as well as ewish, found that all had a common xperience in this area of the work of the hurch, which suggested greater co-operaion in future.

Salk for India

Canadian missionaries have been notified y the High Commissioner's office that Salk accine is now procurable for Canadians in ndia.

Commercial Illustrators

Fair day at Fair Haven with Dr. Thomson and Dr. Mutchmor

Project Completed

An enthusiastic Moderator, with camera in hand, went from one unit to another, and in and out of the five single cottages that were included in the final group to be dedicated at "The Fair Haven" United Church Homes for Senior Citizens in Burnaby, B.C. Rt. Rev. James S. Thomson, D.D., took part in the ceremony.

Rev. J. R. Mutchmor, D.D., Secretary of the Board of Evangelism and Social Service, congratulated the Board of Directors on the worthwhile progress of the work in a few short years. 160 people are established there: 40 couples in duplexes, 16 in light housekeeping apartments, eight in the single and 56 in the main building, with a staff of ten.

Up Go Shelters!

Two offerings were taken at the Dedication of the Loon Bay Campsite, Newfoundland, on July 7th. The first amounted to $160. The second was taken later when the congregation—over two hundred people, many of whom travelled over fifty miles—realized that only one shelter was up. Enough money was contributed to pay two carpenters to put up three more shelters. Additional land and a house were acquired recently, for this, the first Provincial Campsite in the Conference. Rev. Naboth Windsor, Lewisporte, Chairman of Twillingate Presbytery, conducted the service; Rev. R. Rowsell, Brigus, Chairman of the Christian Education Committee and Secretary of Conference, spoke, and Miss Ruth Tillman, Christian Education Field Worker, gave a short history of events leading up to the purchase. Campers present for the first camp of the season, sang.

Shortage in Maritimes

The shortage of ministers in the Maritime Conference is acute. The list of vacancies was the longest ever reported. "It is not that we are not producing ministers in this Conference," writes Rev. W. E. Aitken, reporting the 31st Annual Conference at Sackville. "We have one-tenth the population and produce one-fifth of the ministers. We have a tradition for the pulpit, and that tradition is not weakening. Out of 659 candidates for the ministry at the present time, there are 125 in college in the Maritimes. If the rest of Canada were producing candidates proportionately for the ministry of our church, we would have so many that some would go begging for a job."

The United Churchman changes editors with this Conference. Rev. E. D. Murray was the only one nominated to replace Dr. W. F. Munro, who has been editor since 1948. Mr. Murray will take up his new duties July, 1958.

A spirited debate took place over the wording of a resolution on temperance. As finally adopted, it reminds members of the serious implications even in the moderate consumption of alcoholic beverages and urges those who use liquor in any form to reconsider their position in the light of the Christian witness and responsibility and the policy of the Church.

As usual in this Conference the Overseas Missions Night brought a number of missionaries. Dr. and Mrs. E. J. O. Fraser, Korea, were present; Dr. George Murray, Dr. and Mrs. H. F. Kemp; Miss Bessie Bentley and Miss Christine McDougall, Trinidad; Rev. Leonard Bacon, China; Miss Mary MacDougall, Angola; and Mr. Whitney Dalrymple, later ordained, under appointment to Angola. As a member of a team doing special work in the field of religious education in Nigeria, Mr. Dalrymple when flying over Angola decided it was there that he was to spend his life.

Rev. Arthur Organ, Montreal, conducted devotions.

Dr. Ernest E. Long, Secretary of General Council, conducted the Ordination Service for 13 young men, four of whom were from Wesley Church, Moncton.

Twelve ministers were honoured on attaining fifty years of service. Three were ordained 65 years ago. Dr. Donald Fraser was present and addressed the Conference; Dr. D. A. Frame, now residing in Maryland, was not there, but Dr. George Young attended, and when Rev. J. A. Forbes, St. Paul's Church, Fredericton, was elected President, Dr. Young went back to that city to take over the minister's duties on the Sunday. "How's that for ninety years! His name is not 'Young' for nothing."

Another Union

"The statement that 'the United Church is a uniting church' is not a cliché," says Rev. D. Jennings in a letter from India. The United Church Mission is now part of the United Church of Northern India—a one-third part — but Indian Christians and Canadian missionaries have played a large part in its founding. Now, instead of a Canadian Mission Secretary, Rev. Isaac Khimla, an Indian, is Secretary of the Church.

For Those on Active Service

Over 1,390,000 pocket New Testaments have been given to Canadian service personnel by the Bible Society since the beginning of World War I. Last year we presented 37,236 of these little volumes. Bibles are provided for Army and Air Force reading rooms and for ships of the Royal Canadian Navy.

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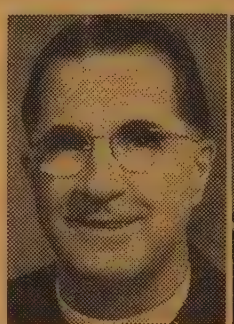
PEOPLE

On French Soil

At a reception service at the RCA Fighter Wing, Grostenquin, France, Rev **J. R. Leng, M.C., D.D.,** Associate Secretar of the Board of Home Missions, receive 28 persons into membership in The Unite Church of Canada. He was assisted by th Wing Chaplain Flight Lieutenant the Rev E. Moore. Dr. Leng's visit to the RCA Air Division overseas was part of a liaiso tour of representatives of the Protestan Church in Canada and the Canadia Council of Churches.

On the Air

During August Rev. George McMillan Supt. of Missions for Manitoba, will broad cast over the Trans-Canada network of th C.B.C. on Sunday, August 25th, 2.30-3.0



McMillan

Laing

p.m., E.D.T. Rev. Arthur Laing, Grandvie United Church, Vancouver, B.C., wi broadcast over the Dominion network o the same day, August 25th, 4.30-5.00 p.m E.D.T.

"This Is Your Life"

Marking special occasions in "This I Your Life" fashion has become popular i the Church. When **Rev. Hartwell A. Watt** left Chalmers Church, Vancouver, th farewell programme took this form. A presentation was made to Mr. Watts of tape recording of the proceedings, and dinner set to Mrs. Watts.

The congregation of Grace Church, S Thomas, Ont., entered into a conspirac and took their minister, **Rev. A. H. Johnsto and Mrs. Johnston** completely by surpris at a congregational gathering, honourin their pastor's 40th anniversary in the min istry. Here also the programme was base on "This Is Your Life." People from othe charges and close friends were present Flowers were presented and a money tre from Grace Church, an envelope fro Wardsville people, and gifts from Millbank Malden, Springford and Thorndale. Calle by one donor a "C.C.F.'er," it was discov ered this had nothing to do with M Johnston's political affiliations, but with hi skill as a Champion Clock Fix-er.

Loss to the Church

During June, the Church lost in deat three well-known ministers.

The **Rev. John Mutch, D.D.,** who die on June 7th, entered the ministry at 18 was assistant editor of Presbyterian Pub lications, a Chaplain in the First Worl War, a pastor in Nova Scotia, Saskatchewa and the minister of Melrose Church, Ham ilton, from 1938 until his recent retirement then becoming minister emeritus. He wa active in Church Union negotiations an held many offices including the Presidenc

f Hamilton Conference. His wife survives ith one daughter and three sons.

After 30 years of evangelistic work in lonan and teaching in the Theological ollege at Tsinan, **Rev. Andrew Thomson** as interned there in 1941. Repatriated to anada in 1942, he died in Toronto on June 1th, 1957. Following his return he held everal pastorates and as an ardent temerance advocate did a great deal of writing nd speaking for that cause. His wife, aughter of the late Rev. Dr. R. P. MacKay, ecretary of Foreign Missions for the former resbyterian Church, survives; also five aughters and two sons.

Only nine days before retirement after alf a century of preaching, **Rev. G. Stanley ussell, D.D.,** died suddenly in Toronto on une 21st. Born and educated in England, e held several pastorates there and the post f Chairman of the London Congregational nion with 247 churches under his supervision. He came to his successful pastorate Deer Park United Church, Toronto, in 929. Author of five books, Dr. Russell as also a columnist and a contributor to umerous religious publications. He is survived by his wife.

Honour Superintendent

Most of the June issue of the "Robertson roadcaster" is devoted to **Dr. J. M. White,** inister of Robertson Memorial Church nd Superintendent of the North Winnipeg stitutional Missions, who is retiring to ve in Vancouver. For 25 years Dr. and rs. White have given leadership to this rea of the Church's work and are honoured roughout the whole Church. Through Dr. hite's ministry four young men have ntered full-time service: Dr. Robert K. lliott, Associate Secretary of the Board f Home Missions; Rev. Roy Schneider, Roland, Man.; Rev. Fraser Muldrew, Cartwright, Man., and Mr. Mike Skibinski, third year theological student at United College. The Robertson and Ukrainian congregations and organizations entertained Dr. and Mrs. White and presented gifts of money, a painting, and the Scouts' "Thanks Badge" to the former.

Around the World

With the main purpose to study the missionary enterprise, **Rev. G. W. Goth,** minister of Metropolitan Church, London, Ont., is at present on a world tour with "The Christian Century" Seminar. He will visit Japan, Formosa, Hong Kong, India, Pakistan, the Middle East, Greece, Turkey and Italy. In India, Mr. Goth will break with the Seminar and go with Dr. "Bob" McClure on a special itinerary arranged by him and Rev. Norman MacKenzie, in order to see the United Church in action on this field.

Altogether the Seminar will visit 22 countries and hear outstanding missionaries and scholars in comparative religion. The trip was made possible through the generosity of the Metropolitan congregation.

* * * * *

The Department of Pensions' list of deaths among ministers for June is large: **Rev. Douglas B. Hemmeon,** who died on June 8th at Annapolis Royal, N.S., and **Rev. H. T. Gornall,** who died at Hantsport, N.S., on June 10th, are Maritime men well known throughout the Church. Mr. Gornall was Secretary of that Conference for 12 years, its President in 1937, and Assistant Secretary of General Council as well as a member of Executive. **Rev. W. C. Conning**

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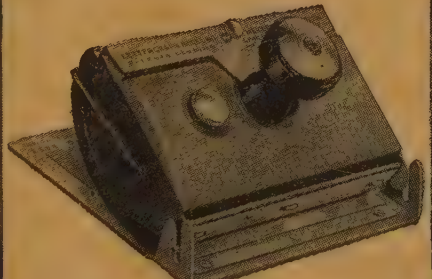

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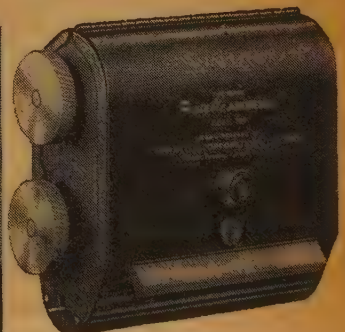

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died in Toronto after several months' illness on June 9th. He served northern Ontario for years before a twenty-year pastorate at North Runnymede, Toronto. **Rev. H. B. Burwell** died at Toronto on June 17th; **Rev. J. F. Everson,** a frequent contributor to the Church paper, at Kingston, June 3rd; **Rev. L. W. Scott** at Oakwood, Ont., June 19th. At Prince William, N.B., on June 6th, **Rev. John H. Sulston. Miss Caroline Wilcox,** deaconess, whose work was largely in the Central Conferences, died at Gormley, Ont., April 21st.

Father of two sons in the United Church ministry, a merchant on Manitoulin Island for most of his active life, **Mr. J. A. Mutchmor** died on June 12th in Regina, where he and Mrs. Mutchmor have lived since 1949 and where they celebrated their Diamond Wedding anniversary in 1950. Mrs. Mutchmor survives, and his sons, Rev. Harry A. Mutchmor, minister of Knox Metropolitan Church, Regina, Sask., and Rev. J. R. Mutchmor, D.D., Secretary of the Board of Evangelism and Social Service.

CHURCHES

Others Helped

That other churches in the community had given generous and extensive aid was recognized at the reception following the opening and dedication of the new **United Church at Steep Rock, Man.** The Chairman of Presbytery, Rev. D. Bruce Johnston, invited them to use the church for their own special services whenever required. Dr. C. S. Matchett, Minnedosa, preached the dedication sermon. Steep Rock is an appointment on the six-point pastoral charge in the North West Interlake. Rev. J. Johnston is the minister.

Banner Centennial

Built in the era of saddle-bag preachers, little information is available on the early days of the congregation now known as the **Banner United Church,** on the 4th concession of North Oxford Township, five miles west of Ingersoll. But in 1856 with the

Banner Church

coming of Rev. George Kennedy planning a new church for North Oxford began. 5/- was the cost of the land to make it legal. Dedication took place in 1857 on a fine day before a large congregation. Though the name has been changed twice, the building is the same. Centennial Services were held during June. Rev. Douglas Craig is the present minister.

Moderator in Stratford

In Stratford for the dedication of the new Shakespeare Festival Theatre, the Moderator, Rt. Rev. James S. Thomson, D.D., preached at **St. John's Church** for Rev. W. Stuart MacLeod, and following the morning service turned the sod for the

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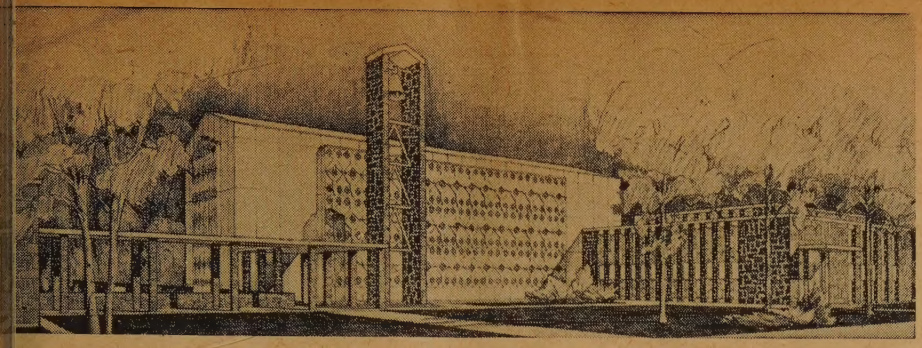

The "new look" in Hamilton suburbs

w Christian Education building. The ngregations of St. John's and Central are lding Union services. Dr. Thomson rked Dominion Day by preaching on the ssion to the Nation.

hapel in Resort Area

The 18 permanent members of the con-egation formed last October dedicated the e and are looking forward to the building the **Lake-of-the-Woods Chapel** at Sioux rrows, Ont. Mr. Harvey Murphy, the mmer student, conducted the service, ile the supervising pastor, Rev. R. J. ighton, Kenora, and Mr. Ralph Lohr, airman of the building committee, were e speakers. The sod was turned by Mr. hr and Mrs. Frank Lindsay.

roperty Values Up

There is a new $17,000 church at **Hoards** the Seymour Circuit, Cobourg Presby-y, replacing the former Stephen's Church ilt in 1871 for $300. With the minister, v. Gordon Whitehorne, conducting the rvice, this rural church was dedicated by v. Harry Mellow, President of the Bay Quinte Conference 1956-7.

iverview's First Milestone

Just before the Alberta Conference met, e completed portion of the four-year oject at **Riverview Church, Calgary,** was dicated by the President, Rev. R. E. pond, at a service conducted by Rev. J. Spencely, Calgary Presbytery Chairman, th Rev. S. J. B. Parsons, first supervising stor, preaching the sermon, and Mr. Jack ood bringing greetings from the Calgary me Missions Council. Facilities at this ne include two offices, an unfinished apel in the front wing, a ladies' parlour d kitchen beside the hall, and a nursery d choir room in the back wing. Sunday hool facilities are in the basement. Rev. C. Lethbridge is the minister.

elp for Students

That the congregation has a responsibility wards young people training for full time rvice has been recognized by **West Calgary nited Church,** Rev. D. K. Walker, min-er, which has set up an Assistance ommittee to encourage and support finan-ally members entering the service of the hurch. Each single member receives $40 r month; married students $60 per month, us $10 for each child, payments provided the annual budget being given each onth during the college or school term. he church at present has two students, one whom does not require assistance. The dgeted amount for him is, therefore, ailable to St. Stephen's College for student ssistance.

Because trained personnel is such a vital ed, the congregation feels it is con-ibuting towards this end through this ssistance programme and in a measure paying its debt for services received.

Gets New Look

Historic Barton Stone United Church, at Ryckman's Corners on No. 6 Highway, just south of Hamilton, is getting a new look. A $110,000 Christian Education wing is being added to the 112-year-old church which a few years ago was surrounded by farmland but is now in the centre of a residential area. A new church will be built later, and the present building will become a chapel. Pre-cast panels of concrete and quartz are being used, and there will be a free-standing bell tower.

Debt-Free in Two Years

The congregation of the **Cobalt (Ont.) Church,** numbering about 200 families, obtained a loan of $4,000 from the Board of Home Missions for the new church building, and themselves raised the remainder of the total cost, $25,240. The first canvass was made on March 1st, 1955. The last payment on the debt was made in May, 1957. This remarkable achievement by the congregation was in part due to the effective leadership of Rev. George Brown, Rev. H. L. Wipprecht, the present minister, and the capable chairman of the building committee, Mr. Basil Jackson. Now plans are under way to erect a $10,000 Christian Education addition.

* * * * *

A plaque in memory of **Mrs. A. O. W. Foreman,** founder of the Mission Circle, now the Louise Foreman Auxiliary of the W.M.S., has been placed in **Central Avenue Church, Fort Erie, Ont.,** by its members. Rev. A. O. W. Foreman, minister there in 1921, was present with his family at the dedication.

* * * * *

A faulty oil furnace did damage to **Wellesley Church** on the Millbank, Ont., Charge, Rev. Charles D. Cox, minister. Complete renovation followed. Reopening and dedication service was in charge of the minister, Rev. H. Wright, Chairman of Perth Presbytery, assisting.

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Quoted from "How Green Was My Valley," by Richard Llewellyn

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M and M Contributions

Conference contributions to the Missionary and Maintenance Fund at July 16th (1956 figures in brackets) as reported by the Rev. H. E. D. Ashford:

Newfoundland	$ 19,244.09	($16,628.49)
Maritimes	172,718.09	(167,499.56)
Montreal and Ottawa	214,747.07	(211,811.38)
Bay of Quinte	154,635.88	(143,016.45)
Toronto	445,089.43	(420,582.61)
Hamilton	317,884.29	(282,820.85)
London	240,252.08	(219,072.90)
Manitoba	117,370.92	(106,738.39)
Saskatchewan	107,676.43	(85,904.58)
Alberta	117,919.28	(115,696.40)
British Columbia	143,321.44	(123,799.61)
Donations	23,170.77	(20,405.55)
Total	$2,074,029.76	($1,915,976.77)
Increase over last year	$158,052.99	(up 8.2%)

WORLD CHURCH NEWS

Methodist Shrine

The old Epworth Rectory in Lincolnshire, England, childhood home of John and Charles Wesley, was recently dedicated as a shrine of World Methodism. The house was purchased from the Church of England by British Methodists, restored by United States Methodists, and will be maintained under the auspices of the World Methodist Council.

One-Third Women

The Basis of Union of the new United Church of Christ in the U.S.A. not only provides that men and women "enjoy the same rights and privileges" in the Church but that "at least one-third of the members of the national administrative bodies shall be women." This is believed to be the first time any Church has made it a requirement that a third of its national officials be women.

Publishing House Notes

Morning Devotions

DR. HUGH McLEOD of Knox Church, Winnipeg, gave a week's service of morning devotional broadcasts in August of last year. They were based upon "A Prayer for One Day Only" written by Dr. Lorne Pierce some time earlier. The addresses have been published under the title *Come Ye Apart*, and are available in an attractive booklet for fifty cents.

All who know either Dr. McLeod or Dr. Pierce will appreciate this aid to their devotions. You may order your copy from The United Church Publishing House, 299 Queen Street West, Toronto 2 B.

Come Ye Apart - Price 50c.

The Book Steward.

Dates to Remember

Second Annual School of Church Music at Emmanuel College, Toronto, August 26-28, for Choirmasters, Organists, and Ministers. Dean: Rev. Dr. S. L. Osborne, Box 1330, Whitby.

The United Theological College, Montreal, Annual Conference, Sept. 17, 18, in Divinity Hall. Theme speaker is Professor John Bright, Union Theological Seminary, Richmond, Virginia. All communications should be addressed to Rev. R. C. Belbin, 2332 Madison Avenue, N.D.G., Montreal, Quebec.

A Conference on Church Building, Feb. 18-20, Memorial Bldg., Detroit, Mich. Sponsors are Dept. of Church Building, National Council of Churches, and the Church Architectural Guild of America, in co-operation with the Detroit Council of Churches. It is hoped many Canadians will be present.

The 7th National Conference of the Fellowship of Professional Women Workers in The United Church of Canada will be held in Winnipeg, University of Manitoba, August 26-30. Dr. Rachel Henderlite, Richmond, Va.; Dr. Hilda Neatby, University of Saskatchewan, and Rev. G. L. Toombs, Regina, are leaders.

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BIRTHS

IADDEN—To Rev. and Mrs. Ewart Madden, e 11th, at Barker's Nursing Home, Marmora, a ghter, Beverley Allison; sister for Johnny, dy, Carolyn and Allen.

OGAN—Born, on June 13th, to Rev. and Mrs. Allen Logan, Unity, Sask., a son, Paul Arthur, rother for Scott Allen.

DEATHS

OWNING—Mrs. A. B. Downing of Brandon, n., passed away after a lengthy illness, on June 1. She was a valued member of First Church ted and active especially in missionary work. leaves to mourn her loss her husband, a son, D. C. Downing of Shawinigan Falls, a daughMiss Jean of Regina; four brothers and four rs, and a wide circle of close friends.

OPPER—John Henry Hopper, Thessalon, Ont., nerly of Cloudslee, died March 1957, aged 78. iving are three daughters, two sisters and three hers. His wife, Jane Rogers, predeceased him 952.

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PULPIT VACANCIES

UGUSTA Charge—Grenville-Dundas Presbytery —vacant, minimum salary or better. Interested isters write—Arthur Dulmage, R. R. 1, Dom, Ont.

OURTICE (Ont.) 3-point charge — midway between Oshawa and Bowmanville, vacant 1st. Interested ministers apply C. M. Penfound, 4, Oshawa, Ont.

REENFIELD Park United Church, vacant October 6th, 1957. Interested ministers please act Mr. A. W. Brooks, 451 Empire Avenue, enfield Park, Montreal 28, Que.

ENTON, Harding Charge, 4-point charge, vacant June 30, 1957; near Brandon, Man. ts situated near each other. Secretary, Anton aler, Bradwardine, Man.

2A. PULPIT VACANCIES

GEORGE Street United Church, St. John's, Newfoundland, is seeking the services of a minister. Any interested ministers are invited to write the Secretary of the Pastoral Relations Committee, Mr. C. A. Ebsary, 9 Falkland Street, St. John's.

INKERMAN, three-point Charge, Grenville-Dundas Presbytery, now vacant. Interested ministers write Harry Williams, Mountain, Ont.

IDEAL for a minister wishing to do post-graduate studies—an hour and a half from Montreal by car or train. Furnished manse, excellent High School for children. One service each on two-point charge at Sutton in Brome County, Que. Position vacant August 1st. Interested ministers please contact S. M. Pergau, Sutton, Que.

MAGRATH United Church, 20 miles southwest of Lethbridge, Alberta, requires a minister. Charge provides recommended salary, car allowance and furnished manse with garage. Mileage per Sunday between Raymond, Magrath and Spring Coulee is forty-eight, all hard-surfaced. Apply Box 233, Magrath, Alta.

RUTLAND - OYAMA Charge in the Okanagan Valley vacant July 1st. Interested ministers please write Secretary, Pastoral Relations Committee, Robert Fitzpatrick, R. R. 2, Kelowna, B.C.

ST. EUSTACHE Pastoral Charge, Montreal Presbytery, presently a two-point charge, both in expanding communities, largest having new church building and manse. Above minimum salary. Interested ministers please write D. Commerford, 59 Stony Point, St. Eustache sur le Lac, Que.

TORONTO, Fairbank United Church, vacant July 1st, 1957. Interested ministers write Ken Wray, 504 Glen Park Ave., Toronto 10.

TROCHU, Alberta, two-point Pastoral Charge, prosperous district, Drumheller Presbytery, vacant June 30th, 1957. Kindly write Mrs. J. P. Ferguson, Trochu, Alta.

VACANT—The Reston, Man., 3-point Charge. Interested ministers please write to Mrs. Iris McMurchy, Reston P.O., Man.

VACANT — Lawrence Station Charge, Elgin County — within 20 miles of London or St. Thomas. Salary $3,600.00. Interested ministers apply to D. E. Carroll, R. R. 3, Iona Station, Ont.

WINCHESTER Springs Pastoral Charge, Dundas-Grenville Presbytery, vacant June 30th. Interested ministers please write Arthur Adams, Winchester Springs, Ont.

WINCHESTER Charge vacant Sept. 1st. Interested ministers please contact F. Erle Helmer, Winchester, Ontario.

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